

A BRIEF HISTORY

OF THE

Missionary Work in the Indian Territory

OF THE

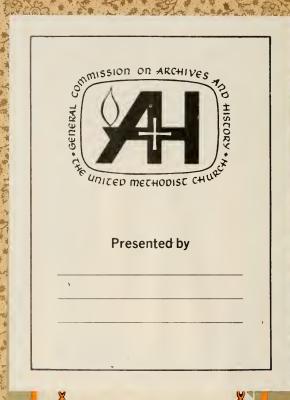
INDIAN MISSION CONFERENCE

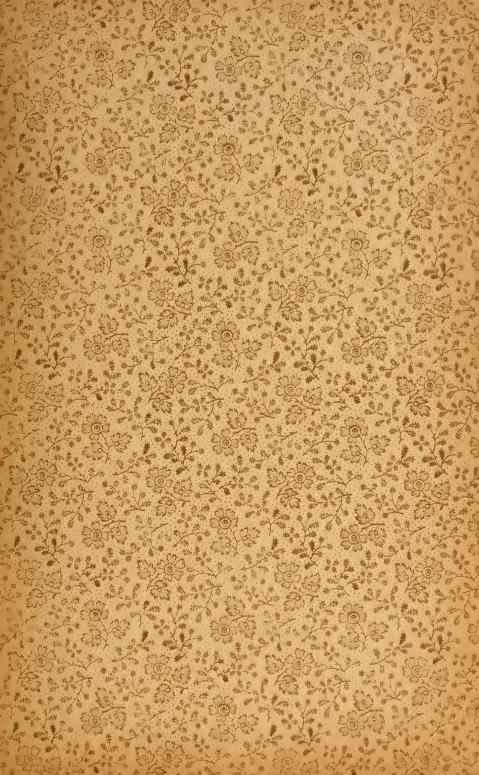
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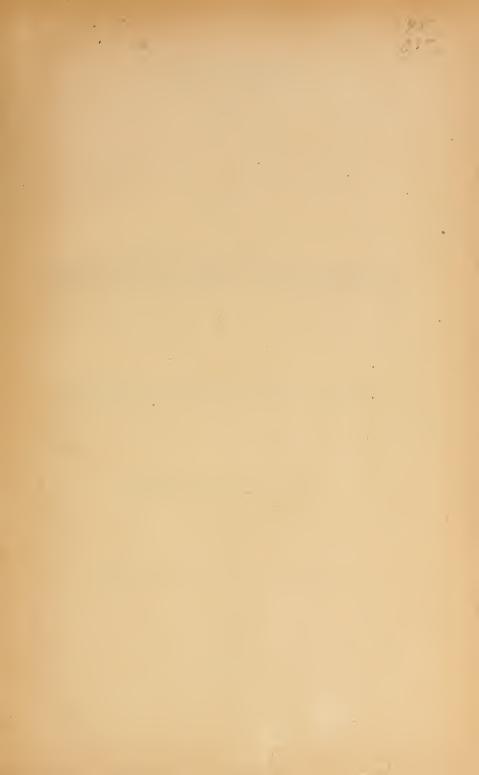
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A BRIEF HISTORY

OF THE

MISSIONARY WORK IN THE INDIAN TERRITORY

OF THE

Indian Mission Conference,

Methodist Episcopal Church South,

And an Appendix Containing Personal Sketches of Many of the Early Workers in This Field.

By F. M. MOORE, of the Conference.

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PREFACE.

The Indian Mission Conference at its session of 1891, by specific action expressed its desire to have a history of its work written. It further requested Rev. J. F. T., to prepare such work. The request has been renewed by resolution since that time, yet if anything has been done by Bro. T. during these eight years to carry out the wishes the fact is unknown to me. In the meanwhile, if any necessity ever existed for such a work, it still exists, while the facts of our earlier history are getting farther away and fewer in number as the early actors pass away, and there is no likelihood of finding literary remains among a people who could neither speak or write the English language. It will be found also that our own church has little or nothing beyond the general reports sent the Mission department from time to time by presiding elders and superintendents. I have drawn liberally from the old conference records, believing that these "extracts" were worth the space they occupy. A disastrous fire might occur in a preacher's house and an old book perishes, and the facts of history it contained can never be replaced. Ill health and severe weather have, during the last four months, made me a prisoner in my room. To these circumstances is to be attributed this contribution to our Conference literature. My own estimate of the value of the work is not large. Should it be received with a similar estimate I shall not complain.

THE AUTHOR.

Tecumseh, I. T., March 1899.



HISTORY

OF THE

INDIAN MISSION CONFERENCE

METHODIST EPISCOPAL CHURCH, SOUTH.

CHAPTER I.

THE AMERICAN ABORIGINE,—THEIR ORIGIN, CHARACTERISTICS, CONNECTION WITH THE CHRISTIAN RELIGION.

There is perhaps no race of people known to day whose history is involved in more obscurity than that of the American Indian. Taking the generally accepted doctrine of the "Unity of the Human Race," these Indians must of necessity have originated in Asia. The difficulty which at once presents itself is how to account for their being here and alone in the Western Hemisphere. In undertaking to classify them with the other families of the human race now known, they would fall naturally into that of the Mongolian race. exhibit many of the racial characteristics of the Mongols. In features and general disposition they seem to be more nearly allied to the Mongolian than to any other known family of the human race. Some persons, who might possibly be correctly denominated as "cranks," have in recent years brought forward the theory that our Indians are the "ten lost tribes of Israel". No evidence of any value has been adduced to support this theory. The facts of history seem to show that the "ten lost tribes of Israel," were in fact utterly destroyed—ground to dust in the wars with the surrounding nations. Besides there could be found probably nowhere any two races that would be more dissimilar in race characteristics than the ancient Hebrew and the American Indian. When America was discovered by Christopher Columbus four hundred years ago this race of Indians was quite numerous. They occupied every habitable zone in North, South and Central America, including all the islands in the vicinity of these continents. No correct estimate could be made as to the exact numbers, but it is a safe thing to say they numbered several millions of souls. When first discovered there was really no evidence of civilization among them, nor was there anything to show that they had even been different from what they were then—savages. Excepting the Incas of South America, and the Aztecs and kindred races of Mexico, the great mass of the American Indians were a rude, warlike, savage people.

Assuming then that the American Indian belongs to the Mongolian race, it would be next in order to be a little more definite in fixing his exact place in that large and widely dis-Close examination then seems to place the Inpersed race. dian in the family of the Malays. The reasons for placing the Indian in the Malaysian group of peoples need not all be given His complexion, eyes, hair, contour of head and face, bear strong resemblance to the Malays. To this may be added the personal characteristics of the Indian as found in him, his domestic relations, and especially so in his warlike methods and disposition. For some six or eight centuries it is known that the Malays have had their habitations in the Indian Archipelago. They occupy the island of Java, Sumatra, Madagascar, and have done so far many centuries. They are now to be found in the Phillippine, Caroline and Ladrone islands in great numbers. If the correctness of the above be admitted, there is still a difficulty in accounting for how the Indians came here, so far, as it seems, from the place where they originated. How they crossed the wide waste of waters between America and Asia; when they began their western journeyings, and when they reached America? How long they have been in possession of the Western world? are all questions that will probably forever remain unanswered, though it seems indisputable that these Indians have been here for thousands of years. Their wide dissemination and the development into tribal characteristics could not have been accomplished as they were found to exist four centuries ago unless there had been an immense period of years given to the accomplishment of this process. Close examination has disclosed the fact that among all the American Indians there is about twenty distinct families and these are subdivided into a large number of smaller divisions which are called tribes. Among these numerous tribes there is now something more than seven hundred languages, dialects, or tongues. These diversities of tongue, however, convey no evidence that these Indians are not all of the same race. The differences which exist between the small Eskimo in the North and the huge Patagonian in the South, and the middle-sized Sioux of the West, are understood to be only such changes as time, climate, food and general habits would produce.

When the American Indians were first discovered by Europeans they were regarded as a friendly, good disposed, though also a brave and warlike people. It is now known that he is not only brave, but is also suspicious, revengeful and cruel. Possessing an element of treachery in his disposition, yet he is capable of strong friendship which nothing will induce him to surrender or betray. In his wild state he lived by hunting and fishing, in which he was very expert. Sometimes a small patch of corn or tobacco was cultivated by hand. There were no beasts of burden.

But we can not pursue the general history of the Ameri-The religious aspects of the subject can Indian further here. more properly claim our attention. As compared with the most of the races of man, the American Indian occupies an anomalous relation. He had no knowledge of letters and naturally had no literature, and of course no history of himself or of any other people. It may be said of him also that he had nothing that could truly be called religion. the exception of the Aztecs and kindred tribes, who are credited with a system of worship in which human beings were prefered as subjects of sacrifice, the great mass of Indians had nothing of the kind. They had no gods, visible or invisible. There was nothing about them that would convey the idea that they had any forms of worship, or that they recognized any sense of obligation as due from them to any sort of Supreme Being. The only exception to this general remark is the fact that there seemed to exist among them a belief in the "Great Spirit". But this idea wherever it existed was crude and undeveloped. It never, or at least very rarely, took the form of an article of faith that could be expressed in words. This was true also of their notions of future life which expressed itself vaguely as the "happy hunting grounds," the conception in this matter rising no higher, perhaps, than that of another, and not very different sphere of existence, in which the brave—therefore the worthy—would attain to a mode of existence somewhat improved in character yet essentially the same that they had known here.

To sum the whole matter up in a brief paragraph: there was in this southern land of ours within this century at least a hundred thousand of these Indians who, although surrounded on all sides by civilized and Christianized people, remained themselves dark, ignorant and without either a religion or a literature.

This is a fair presentation of the situation among the Southern Indians four score years ago when our church began Missionary operations among them. The deficiencies existing among them as indicated above would give some idea of the character of the work to be done if the Indian was to take any sort of a position among the advanced nations of the earth. The work would have to be radical and thorough; there must be a mental regeneration and a moral resurrection. The concept of the Almighty God must be presented and explained as revealed. Conscience must be enthroned, the will rectified and the habits of life regulated. In its broadest sense, the Indian must be made a new creature mentally and morally. This was a stupendous undertaking. Time, talent and money would be required. How we have succeeded in this work as a Church is the business of this book to unfold.

TERRITORY. — PREPARATORY WORK AMONG THE INDIANS. — RESULTS.

The Territory occupied at the present time by the Indian Mission, one of the conferences of the Methodist Episcopal Church, South, is bounded on the north by the State of Kan-

sas, on the south by the State of Texas, on the east by the State of Arkansas, and on the west, according to our Book of Discipline, by "the Rocky Mountains." This however, is not strictly true in practice. The Pan Handle of Texas bounds our conference on the west. Those who are here on the ground and have some knowledge of our conference territory understand that it is composed of the Indian Territory proper and the Territory of Oklahoma.

Originally all of the lands now embraced in the two territories were included in Indian Territory, a vast area in the then almost unknown west where the government was settling the remnants of the Indian tribes by persuasion or threats—or both, in some instances. About ten years ago the country was divided by a north and south line making a regular governmental Territory of the western portion—Oklahoma—but leaving the eastern portion in its former condition—mere reservation.

Oklahoma Territory is an aggregation of lands formerly belonging to the Indians which from time to time have been ceded to the United States Government and by it consolidated and organized into a regular government territory. It is to be remembered also that during the last forty years quite a number of tribes and fragments of tribes have been moved from north and east and several tribes of wild and warlike Indians have been brought from the west, and have been settled in these two territories. These special settlements are called "reservations" in the governmental language, but in church operations they do not have any particular signifi-The lands bought from the Indians, exclusive of special allotments to resident Indians, have been from time to time thrown open to settlement by the government. These lands thus thrown open to settlement have been taken up and settled very rapidly. The result is that there are many towns, cities and farms where, less than a dozen years ago, there was nothing but wilderness. The population in the conference territory is now estimated to be near 700,000, of which number not more than one-tenth are really Indians.

Prior to 1846 this conference embraced a section of country in Kansas. It was known in church phraseology as the "Kansas River District." This territory in 1846 was attached

to the St. Louis Conference. Since the close of the session of 1846 the Indian Mission Conference has had no change in its territorial domain except that which has resulted from the settlement of previously unoccupied lands. There has in this way been a very large expansion of population, and, as a natural result, a large extension of the work over the nearby occupied lands. At this time nearly all of this large territory is at least to some extent covered and occupied by our conference in its regular operations.

Before entering upon a detailed account of the regular conference work it seems to be proper to go back a few years and bring forward at least a brief account of the beginnings of this work, and thus connect them in their proper place with what has been done since that time.

As early as 1821 Rev. William Capers (who was afterwards one of the bishops of the church) brought up before the South Carolina Conference the claims of the "Red Man" in that vicinity. At that time the Muskogees (or Creeks) occupied the territory of Western Georgia and Eastern Alabama and their estimated number was 24,000. South Carolina Conference extended over a portion of the territory of Georgia and the Creeks were at that time, it would seem, within the boundaries of the South Carolina Conference. Dr. Capers is regarded as a pioneer in the great movement for the evangelization of the slaves. So it appears that he is also to be regarded as the pioneer in the evangelization of the Indians. Being properly appointed to engage in this work, Dr. Capers traveled extensively through the State of Georgia soliciting aid to this work. He also visited the Creek agency. McIntosh, the noted chief of the Creek tribe, gave him an encouraging reception. One result of this visit was the establishment of the Asbury Manual Labor School, which was placed under the charge of Rev. Isaac Hill. This school and the Mission work made slow but steady and substantial progress till about 1830, when, owing to the troubles which came up and the subsequent removal of Creeks to the West, the work was for a time discontinued. Some good had been done in this small effort, much good seed had been sown, the harvest of which was to be gathered up after many days.

As an incident of the result of this work, it is remembered

that Rev. Samuel Chicote, for many years a chief of his tribe and a presiding elder in the Indian Mission Conference, and in many respects the ablest and one of the most worthy men ever produced by the Creeks, was one of the students of this, our first in the number of the manual labor schools among the Creeks. How much the earnest, strong and religious character of this sturdy man of God was indebted to for this early training can not be told.

THE WORK IN THE EAST.—INAUGURATION AND SUCCESS.—WORK INTERRUPTED BY THE BREAK-UP AND REMOVAL.

The work among the Cherokees began one year later (1822). Richard Neely, of the Tennessee Conference, was the pioneer in this work. The work which Richard Neely traveled that year bordered on the country of the Cherokees, several villages of this tribe being quite near. Having formed some acquaintances among the Cherokees, he was invited by them to visit and preach to them. Neely accepted the invitation and went among them and held quite a successful meeting in which many persons, all Cherokee Indians, were converted, baptized and received into the Church. This was the beginning of our work among the Cherokees. Next year Neely was appointed to travel a large circuit in the country of the Cherokees. J. W. Sullivan and A. F. Driskill traveled adjoining circuits and assisted Neely in his work. Next year (1824) a new circuit was formed in the Cherokee country and was called "Gunters." A. F. Driskill was the preacher in charge of this new work. A number of conversions was reported, among the number being John F. Boot, who subsequently became a noted preacher among his people. name will appear quite frequently in these pages as progress is made in this history. At the next conference, which was held in the autumn of 1824. Richard Neely, J. W. Sullivan and Nicholas D. Scales were assigned to mission work among the Cherokees, and a year later three missionaries were appointed to labor among the same people. Francis A. Owen was one of the number. Mr. Owen at a later period became prominent and distinguished in the affairs of his church. Next year

(1826) William McMahon, another man who at a later period became distinguished as a preacher and man of affairs, was the superintendent of the mission work among the Cherokees. There were at this time four missions and four missionaries engaged in the work. Next year the work had so enlarged that McMahon was continued as superintendent with seven missionaries. Among the names given that of John B. McFerrin appears in connection with this work for the first time. Among others, McFerrin received the Chief, John Ross, into the membership of the church that year. about this time that Turtle Fields, a noted warrior and a leading man among the Cherokees, was converted. He was soon afterward licensed to preach and was employed by McMahon in the Missionary work among his people. Fields made full proof of his ministry and soon became a power among them. The reports for that year show 675 members in the church. In 1829 F. A. Owens was again appointed superintendent with nine missionaries and four native preachers and interpreters. The number of members reported rose to 1028.

In 1830 D. C. McLeod was superintendent, with twelve preachers, three of whom were natives. The membership was reported to be 855, the decrease being explained by the fact that a part of the tribe, including some of the members, had moved to the West. In 1831, D. C. McLeod was continued as superintendent with eight preachers, and notwithstanding the emigration to the west steadily went on, the membership was reported at 939, an increase over the previous years.

In 1827 the Choctaws and Chickasaws occupied the territory between the Tombigbee river on the east and the Mississippi river on the west. The missionary work which began among them that year by the Mississippi Conference, owed its inception to the efforts of Revs. Wm. Winans and Wiley Ledbetter. The actor in the field was Rev. Alexander Talley. Having been appointed to the work by the Mississippi Conference in the fall of 1827, Mr. Talley took the field with tent and interpreter and soon made a profound impression among the Choctaws. His success from the start was phenomenal. He soon had a large number of friends and supporters. Le Flore was the principal chief. He and his family gave Mr. Talley warm and hearty support. The next year Mr. Talley

took a delegation of his Choctaw converts to the session of the conference which met that year at Tuscaloosa, Alabama. After Mr. Talley had made his report to the conference, Captain Washington, a leading man among the Choctaws, through an interpreter told of the work the gospel was accomplishing among his people. The conference was power-Bishop McTyerie, "History of Methodism," fully moved. page 580 says: "Bishop Soule rose from the chair, shook the hand of the chief and welcomed him and his people into the church and exclaimed, 'Brethren, the Cherokee Nation is ours. No-I mistake; the Choctaw Nation is Jesus Christ's." Rev. R. D. Smith and Rev. Moses Perry were sent to aid Talley in his great work. Churches were organized and circuits were Camp meetings prevailed, and they were attended with marvelous results. At some of the meetings the same curious phenomena was exhibited as was seen in the early ministry of the Wesleys and Whitefield, as also at a later date in the great revivals in Kentucky and Tennessee. The writers on this phenomena speaking of it called it the "falling exercise," but the common people, perhaps because of the peculiar spasmodic symptoms which were nearly always present, called it the "jerks". At one of the camp meetings held during this year, the Principal Chief, Le Flore, and a number of the leading men of his tribe were converted. The reports at the end of the year showed 600 members. In 1830 the Choctaw Mission reported three missionaries, three interpreters, four teachers and over 3000 members. During the year the negotiations which had been pending for the sale of the Choctaw lands to the United States Government were consummated and the Indians began the business of their removal to the The confusion which ensued put an end to anything like successful missionary work among the Choctaws for sev-Much injury was caused to the missionary work among the several Indian tribes by their compulsory removal to their new homes in the west, but not all the work was lost. Alexander Talley and Moses Perry came west with the Choctaws; some of the preachers and John Fletcher Boot and others came with the Cherokees and several preachers came with the Creeks. These brought their religion and their Methodism with them and at the least, it may be said that the

elements of a church and a conference were here, though at first it was in rather chaotic state.

Allusions have been made in the foregoing pages to the enforced removal of these tribes from their old homes in the east to this country. It may not be altogether unprofitable to consider that question a little in detail here.

The primary cause of all the trouble which came upon these poor tribes-Cherokees, Creeks, Choctaws, Chickasaws and Seminoles—dates back to the settlement of the state of Georgia under the auspices of General James Oglethorpe in 1732. The charter given by George II of England to Gen. Oglethorpe is dated June 9, 1732. This charter specifies "that the territory between Savannah and Altamaha rivers, and westward from the upper fountains of those rivers to the Pacific," was "organized and granted to a corporation." King George had no jurisdiction over much of the immense domain, as all that vast domain that lay between the Mississippi river and the Pacific at that time belonged, or at least was claimed, by Spain. Oglethorpe's charter was worthless as to the country west of the Mississippi river, but it became in time operative and effective as far as the great river. This country, so liberally and graciously bestowed on the corporation of Georg'a by his majesty King George the Second, did not in any equitable sense belong to him or to the people of England. This country embraced the homes of these great tribes where they had been settled for centuries. The right by virtue of discovery or conquest was good as between foreign natious, but it could not, or at least it should not, have affected the prior rights of the Indians to their own lands. So matters stood till the opening of the present century, in the early years of which (the exact date of which cannot be given,) an agreement was made between the state of Georgia and the government of the United States which embraced the following provisions: The state of Georgia, in consideration of the agreement of the United States to purchase the lands of the Indian tribes within the boundaries of that state and give and donate said lands to the state of Georgia and then remove the Indians from its territory, agreed to relinquish its claim to the territory of Alabama, Mississippi and perhaps a portion of Tennessee, but no definite action was taken upon this agreement with the state of Georgia for about

a quarter of a century, if we except the admission of the ceded territories into the Union as states. At the end of this time the state of Georgia became wrought up over the nonfulfillment of the promise of the United States, and fresh appeals were sent up for the government to redeem its promise. the meantime the overflowing wrath of the Georgains fell on the Indians, (Cherokees.) The Cherokees were not to blame because the land-greedy Georgians wanted to gobble up their homes and land. The Georgia legislature annulled the Indian law and at the same time denied them the rights and protection of the laws and the courts of the state of Georgia. The Indians appealed to the United States for protection, but the government of the United States refused to interfere in the quarrel between Georgia and the Cherokees. After a time the United States began negotiations with the Cherokees for the purchase of their lands and their removal, and after the lapse of several months a treaty was made to this end. The treaty was completed in 1830. This treaty was the result of a promise of a large sum of money to be paid for the lands, but behind this offer of money was the military force of the government. There-was really no choice—it was sell and move or take the consequence. There was no alternative but to move. It may be supposed that the more enlightened and intelligent men among the Cherokees saw the advantages of a removal from the poor and gameless country where they then lived to a broad domain full of game in the west, and they at last consented to sign the treaty, which act finally cost them their lives. Unfortunately there were factions, two parties among the Cherokees, which continued long after they came west. These factional quarrels caused much trouble among the Cherokees, a number of persons being killed.

The transactions with the Cherokees was perhaps the beginning of a plan for the removal of all the eastern tribes from their homes to the present Indian Territory, which, under the government policy, has become one large domain of Indian reservations and the assemblage within its boundaries of many tribes and parts of tribes from all parts of the United States. The Creeks, after some trouble and delay, made a treaty resulting in their removal, and later the Chickasaws and Choctaws also sold their lands and removed to the west. The re-

moval of the Seminoles was not accomplished without a war and much bloodshed. Finally what is now called the "five civilized tribes" were all comfortably domiciled in what has become known as the "Indian Territory," though it has never had a territorial organization.

A HISTORICAL RETROSPECT—THE NEW HOME OF THE INDIAN TRIBES—THE RELIGIOUS SITUATION.

While the events described above were being enacted in the east, attention is now directed to what is transpiring in the west. The memorable session of Congress which was held in 1820-21, passed several acts in which the Indian tribes mentioned in this history were particularly concerned. The northern part of that domain hitherto known as "Missouri Territory," had been admitted into the Union as a state. The southern part of the same territory had been organized as the Territory of Arkansas. It appears to have been the purpose of Congress to extend the Territory of Arkansas over a considerable portion of what is now the Indian Territory. Thomas H. Benton, in his history of the United States senate says that the Arkansas Territory was projected to take an additional strip one degree in width along the whole length of the territory of the present state of Arkansas. This, had the plan been carried out, would have taken a strip of land seventy miles wide and nearly three hundred miles long from the present Indian Territory, and added to the western side of Arkansas. It is certain that the authorities of the Territory of Arkansas claimed this strip of territory and certainly the territorial authorities exercised jurisdiction over the northern part of this strip and organized it into a county. An Indian trader named Loveleys, acting under some sort of authority, had gone into the northeastern portion of the present Indian Territory and had bought the claims of such scattered bands of Indians as he found occupying this section of the country. These were probably Osages and Quapaws. These two tribes were always at war in this section in those days. Loveleys' purchase was understood to embrace about a hundred miles square of territory, beginning at the northwest corner of the Territory of Arkansas, thence due west nearly 100 miles; thence due south nearly 100 miles; thence due east to the territorial boundary. the local parlance of that time this section of the country was known as "Loveleys' Purchase," but in the records of the territorial organizations of Arkansas it was known as "Loveleys County," and so continued till 1828 or 1829. This section of the country had in the meantime become pretty thickly set tled with white people, good people seeking homes. They were widely scattered over the "Purchase." Some of them cultivated the cattle industry on the lower Canadian river; others hunted the buffalo and elk on the prairies where the cities of Muskogee and Vinita now stand; still others manufactured salt in a crude way at the "Grand Salines." All this was suddenly changed. At what particular date the order was issued can not now be stated, but it was probably in 1828 or 1829 that a proclamation was issued by the government commanding the settlers of Loveleys' Purchase to leave the territory as soon as possible, as the country had been ceded to the Indians. There was nothing to do but to obey, and in a short time they had all retired to the border counties of the present state of Arkansas. The governmental policy, which seems to have been suddenly conceived and adopted, was gradually extended and developed until it has become the home of nearly all the Indians of the middle and southern states.

Soon after the evacuation of the territory by the whites, the advance parties of Indians began to arrive and take posession of their new lands. Cherokees were the first on the ground. They came in families, in squads, in companies and sometimes in multitudes. They came on foot, horseback and in wagons. The emigration continued for years, and was not considered to have been finished till 1838. It was oftentimes a pathetic spectacle which they made. The Indians, especially the older ones, were much discouraged. All their well known stoicism was necessary to keep them from breaking down and dissolving in tears. Others of them were in bad temper and exhibited a disposition to fight and kill somebody if they could find a good opportunity. The aspects of the situation was pleasantly varied sometimes by an assemblage of worshipers. There were native preachers among these wanderers who were ready to avail themselves of an opportunity to preach to those who

would hear. Some of these natives were gifted with speech, and they gave their hearers strong comforting exhortations, thus keeping the good seed alive in them.

The enforced (not to say unjust and cruel) removal of these Indians from their old homes and familiar associations in the east to the new and blank wilderness, could not be otherwise than disastrous to the cause of religion and ruinous to the missionary work which had been so hopefully carried on among them before their removal. Disheartened by their suffering and embittered by the sense of wrong inflicted upon them by the white man, many of them lost faith in the white man and they distrusted the gospel because it came through him. The Christian religion was rejected by many who turned away from the new faith, which they had once accepted, and went back to their old ways.

Still there was scattered here and there persons who held fast to their religion. And not infrequently their old pastors and their native preachers would hold meetings with them which seldom failed to be seasons of joy and consolation to the worshipers. Thus a remnant of the work that had been so prosperons in the east was found and gathered up and became the nucleus of our extensive and successful conference work of today.

At the time of the emigration of the Indians from the east to their western abode the operations of the Methodist church were carried forward by what was then known as the Missonri Conference. The territory of this Conference at that time embraced the entire state of Missouri and the state of Arkansas, and it would seem, also the present Indian Territory and Oklahoma and portions of Kansas and Texas. At the session of this Conference which met in 1831, John Harrell was appointed to the Cherokee or Washington Mission.

To digress a little, it may be sufficient to say that John Harrell was admitted into the Tennessee Conference in November, 1827, and was received into full connection in the Tennessee Conference two years later. Next year, with some seven other preachers, he was transferred to the Missouri Conference. A year later he appears as missionary to the Cherokees, thus beginning the work with which he was to be closely identified to the end of his life—forty-five years later. It will

not be difficult for any one to understand who was acquainted with the situation that at the time John Harrell came to the Mission to engage in the work, very few, if any of the eastern Cherokees had arrived at their new homes, but there were Cherokees on the ground all the same. There had been quite a number of Cherokee Indians settled in the Arkansas valley. One neighborhood I knew where there was quite a colony of them settled on the Petit Jean river. Sometime in 1829 this colony began to show much activity in watching the course of events, and soon they sold out their claims and moved to the Indian "Nation," as it then began to be called. This movement seemed to have been concerted, nearly all the Indians in Arkansas being more or less stimulated and carried away by the movement, scarcely any Indians of any race being left behind.

These western Cherokees were the first to settle in the Cherokee country, and they were mainly the basis of the first missionary work. These western Cherokees, having lived among the white settlers for some time, knew something of the English language, and were generally of easy access by the missionary.

Unfavorable Conditions Makes Progress Necessarily Slow—1831 to 1843.

In 1831 John Harrell and seven other preachers were transferred from the Tennessee to the Missouri Conference for work among the Indians. These preachers were Andrew D. Smith, H. G. Joplin, W. A. Boyce, W. Duke, A. Beard, A. M. Scott, J. N. Hamill and John Harrell. Only the last mentioned did any work in this territory and only the two last named ever became prominently identified with the work of the Conference. These eight preachers came from that portion of our church where the history of the Cherokees was well-known and likewise the cordial reception they had given our preachers before the coming of the troubles which eventuated in their removal west, and they probably thought also, that the missionary work could be resumed at the point where it had been broken off by the Indian trouble, and these young preach-

ers being imbued with the missionary spirit, offered themselves for the Indian work.

It was late in 1831 or the early part of 1832 before the Conference missionaries reached their new fields of labor. which appears in the appointments of that time as the "Washington and Cherokee Mission." Part of the work was of course in the Arkansas Territory and part in the Indian country. As vet the line between the Territory and the Indian country was not legally or correctly defined. This was done by the United States government about twenty years later. The appointment as made by the Conference was a wise one under the existing conditions. Washington county was one of the first in the state of Arkansas to settle up quickly. The character of these early settlers has not been surpassed by any class of emigrants who have since made their homes in that great state. They came mainly from the mountains of Tennessee, North Carolina and adjacent sections. The Washington country with its hills, beautiful valleys and its clear running springs and streams attracted. These early settlers were public spirited and they gave early attention to the promotion of such things as would be to their own welfare, and draw other settlers. All might receive a good education, and all might have facilities for the public worship.

These things were not fully developed at the time John Harrell came as a missionary to Washington county, but the work was in progress and the spirit to complete was prevailing. In a few years after Harrell's first advent the Care Hill vicinity, close to the Cherokee line, on account of the excellent schools established there, was complimentarily designated as the "Athens" of the state of Arkansas. On the Cherokee side of the line a very different condition of things existed. In a hurried, confused and disorganized condition the Cherokees were taking nossession of their wilderness, some had arrived during 1832, and for some time afterward they continued to come. Sites had to be selected and houses built before they could have "homes." Facilities for building were not abundant, and though the United States assisted much, still the progress of final settlement went on very slowly. Unfavorable as the physicial conditions were, they were fully as favorable as the mental and moral conditions for missionary enterprise among

the Cherokees, which is but another way of saying that everything was as unfavorable as could well be. The Cherokees had yielded to the logic of irresistible force in the sale of their lands, and had submitted to the inevitable, but they felt no obligation to be well pleased, or to kiss the rod that smote them—they were angry and sulked, at least a great many of them did. It counted for nothing with them that they had been paid a large price for their lands, and that the government had paid or guaranteed the expense of their travel west, and on their arrival here had supplied them with provisions for a time and aided their settlement in various ways. They continued for some time to brood over the wrongs the white man had inflicted upon them and they hated, while they feared, the white brother. The Indian is spoken of as being by nature very suspicious and distrustful. By "nature" he is probably not more so than the primitive white man. The Indian of the time spoken of was in great darkness; he had not the facilities for getting at the truth; such impressions as he had remained or grew. The white man had wronged and humiliated him, therefore the white man was to be distrusted and hated. Most all of the white people were "bad people," that was clear. Still he was not so bad himself nor was he so obtuse as to believe that there were no good people among the whites. When he found a good white man, of which he must be perfectly sure, he would treat him right; with the "bad" ones he wanted to have nothing to do. The missionaries in common with others had to submit to the test of trial. It counted for little or nothing that these men were endorsed by the Conference, and certified by the Spirit of God to be good men; they must pass their examination before they would receive a welcome, and not then unless found worthy. Each man had to be known and estimated as to his individual character and if approved he found a friend, otherwise an antagonist.

In addition to the doubt and distrust existing in so many minds of the Cherokees, there were still other difficulties. At the first there were no places to preach, neither church buildings, nor large cabins, which had been the old pioneer preacher's final recourse. The Indians did not build rapidly and when they did the large room was the exception, not the rule. The "bush shed," or "arbor" as it came to be called, furnished

about the only opportunity for public services, and these were useless in very cold or in damp weather. Under such conditions the progress in religious development was very slow, making but little advance for several years. It was fortunate if not actually providential that such a man as John Harrell came at this time to take charge of the missionary work. A wise, prudent, clear-seeing man, possessing an amiable and friendly nature, moved by the love and spirit of God, he made his way to the hearts of the Cherokees. What he gained he never lost as others have done by some blunder or action or speech. His influence for nearly fifty years steadily increased. His last sermon was to the Cherokees and among them he died. Having married (1832) a Washington county lady, that county became naturally for some time the base of Harrell's operations among the Cherokees. At first everything was included in a single charge, "The Cherokee Mission." Then it was divided into two, "npper" and "lower" Cherokee. separate organization for Tahlequah came later. Fork," wherever that may have been, came next. These four charges are all that appeared as organized charges in 1844, the result of a dozen years of labor. The Creek Nation constituted a single charge. There were three charges and one school in the Choctaw Nation. During these years, Harrell, D. B. Cumming and J. F. Boot were the principal preachers among the Cherokees. In the Choctaw country, W. H. Goode was in charge of the Fort Coffee School, J. M. Steel operated along the border under appointment of the Arkansas Conférênce and John Page, a young Choctaw preacher on trial, was also preaching to his people.

None of the circuits mentioned in the Conference appointments of those years were really what we understand by that term in these times. They were for the most part designated sections of country over and around which the preachers were expected to travel, preaching at such places as they could and visiting from house to house the favorably disposed who were to be instructed as opportunity presented. There was little in the way of compact organization anywhere. There was very generally a white preacher in charge of these large circuits and from one to three of four Indian helpers as assistants.

The progress of the work in the whole Conference terri-

tory is shown by the reports of the missionaries to the Missionary Society. These statistics are not as complete as could be desired, but it is now all the church has on that subject. In 1842 there were 2,385 members: 'Cherokees, 1,406; Choctaws, 979. In 1843, 3,052 members; 1,487 Cherokees; Choctaws, 980; Creeks, 585. This is the first time the Creeks appear in the reports.

Organization of the Indian Mission Conference—Items of Interest Taken From Minutes of the Session.

The first regular session of the Indian Mission Conference was held at Riley's Chapel, in the Cherokee Nation, October 23 to 28, 1844. Bishop Thos. A. Morris was present and presided. A call of the roll showed the following named preachers present the first day: Jerome C. Berryman, Edward T. Peery, Nathan M. Talbott, Thomas B. Ruble, David B. Cumming, Wm. H. Goode, Johnson Fields, Thomas Bertholfe, Jas. Essex, Samuel G. Patterson, John M. Steele, Erastus B. Duncan, Isaac F. Collins, Wm. McIntosh and Learner B. Stateler.

Thomas Hurlbut was received in Elders order from the Wesleyan Methodist church in Canada.

William W. Oak-chiah, a member of the Conference, appeared and took his seat the second day. Andrew Cumming and Tussawallita were continued on trial. John Page, Walter D. Collins, Henry C. Benson, were received into full connection and elected. Nathan T. Sholes and John Boston, of this class, not being present, were continued on trial. The name of Daniel Adams was called and D. B. Cumming informed the Conference that Bro. Adams had during the past year passed to his reward. Samuel G. Patterson was instructed to prepare a Memoir of Bro. Adams, and publish same in the Christian Advocate and Journal.

Bishop Morris laid before the Conference a circular containing the action of the General Conference, in relation to the contemplated division of the Methodist Episcopal church. This paper was referred to a select committee appointed by the Bishop, composed of J. C. Berryman, D. B. Cumming and Wm. H. Goode. Goode declining to serve, John M. Steele was ap-

pointed in his place. Omitting the preamble, the following is the report, all of which was accepted:

"Resolved, first. That we concur in the proposed alteration of the sixth restrictive article of the (Book) of Discipline.

"Resolved, second. That we approve the course pursued by the minority in the late General Conference.

"Resolved, third. That we elect delegates to represent us in the contemplated convention to be held at Louisville, Kentucky, in May next.

"Resolved, fourth. That this Conference do deeply deplore the necessity for a division of any kind in the Methodist Épiscopal church; and that we will not cease to send up prayers to Almighty God for his gracious interposition, and that He guide the affairs of the church to a happy issue.

[Signed] J. C. Berryman, Chairman."

The first resolution was adopted by a vote of ayes 14, nays 1. The second resolution adopted by 11 ayes to 3 nays. Four not voting. The third and fourth resolutions were each adopted manimously, 17 ayes.

In accordance with the third resolution the Conference proceeded to elect two delegates to attend the convention at Louisville, Kentneky, in May next. Wm. H. Goode and E. T. Peery being elected delegates and D. B. Cumming was elected as reserve.

James Wheeler and John F. Boot were recognized as members of the Conference,

A communication was received from D. B. Asbury, Peter Harrison and Samuel Chicote, local preachers in the Creek Nation, on the subject of translations into the Creek language. The Conference read and referred two resolutions upon the subject to the committee on Missions. Thus more than fifty years ago this Conference began urging upon the church the necessity of having some literature translated in these Indian tongues, and though this question has often been urged upon the authorities of the church by this Conference since that time, nothing worth anything has ever been done along this line.

APPOINTMENTS.

Superintendent of Missions, J. C. Berryman.

Kansas River District—N. M. Talbott, P. E.

Indian Manual Labor School, E. T. Peery; Delaware and Kickapoo, N. M. Talbott, J. T. Peery; Shawnee and Wyandotte, J. Wheeler, one to be supplied; Pottawatomic and Chippewas, Thomas Hurlbut; Peoria and Wea, T. B. Ruble.

Cherokee District—D. B. Cumming, P. E.

Quapaw, S. G. Patterson, N. T. Shaler; Seneca and Upper Cherokee, J. Fields, W. D. Collins, J. Essex, Supernumerary; Tahlequah, A. Cumming, W. McIntosh; Lower Cherokee, J. F. Boot, Tussawalita; Barren Fork, Joe Boston; Creek, Thos. Bertholfe.

Choctaw District—L. B. Stateler, P. E.

Mushulatubbee, J. F. Collins, John Page; Fort Coffee Academy, W. H. Goode, H. C. Benson; Puckshenubbee and Pushmataha, John M. Steele and W. W. Oak-chiali; Chickasaw, E. B. Duncan.

Isaac Chucknubee, a Choctaw local preacher, was elected to deacon's orders.

The Conference statistics show eighty-five white, 2,992 Indian and 133 colored members. There were twenty-four local preachers. Collected for Missions \$143.81.

CHAPTER II.

Extracts from the Conference Records—1845 to 1865—Growth until the War.

SECOND SESSION

The second session of the conference was held at the Indian Manual Labor School, Shawnee Nation, October 23 to 27, 1845. Bishop Soule was the president, and J. Wheeler was secretary.

Wesley Browning of Missouri Conference, Wilson L. Mc-Alester of Memphis Conference, and Wesley G. Montgomery of the Kentucky Conference were received by transfer. It was announced that W. H. Goode and H. C. Benson had been transferred to the Indiana Conference.

In the examination of the character of the elders, specific complaints were made against John M. Steele, who is charged with misapplication of mission funds. The matter was referred to his presiding elder for further investigation. The minutes of the conference at the next session fail to show how the case against Bro. Steele was disposed of. For many years after this date J. M. Steele was one of the leading men in the Arkansas, and at a later date, of the White River Conference. He died at an advanced age, a few years ago. His name does not appear at a later date than that given above. Upon the adjustment of the matter he at once transferred to the Arkansas Conference.

Andrew Cumming and Nathan Shaler were admitted into full connection. John Boston and Tussiwaliti were continued on trial. Isaac F. Collins was elected to elders orders. Isaac Chuckmubbee, John H. Carr, from the Choctaw District; Daniel Asbury, from the Creek; Walter A. Duncan, from the Cherokee District; Mackinaw Boachman, Paschal Fish and Charles Ketchum, from the Kansas River District, were received on trial.

Daniel Asbury, from the Creek Mission and John Duncan from the Cherokee District, local preachers were elected to Deacons orders.

The report on statistics showed white members 115; colored members, 189; Indian members, 2862. Missionary collections, \$243.72.

W. W. Oak-chiah, a member of the conference, died during the year. On motion it was ordered that the conference now go into an election of delegates to the ensuing General Conference. (This was the first General Conference of the Methodist Episcopal church.) Wesley Browning and J. C. Berryman were elected the delegates and Edward T. Peery was elected as reserve delegate.

APPOINTMENTS.

Superintendent of Mission, J. C. Berryman.

Kansas River District, J. C. Berryman Sup't, and Walter A Duncan.

Shawnee, L. B. Stateler; Delaware, N. T. Shaler, Chas. Ketcham; Kickapoo, Paschal Fish; Wyandotte, James Wheeler; Pottawatomie, Peoria, Chippewa and Wea, Thos. Hurlbut and Mackinaw Boachman; Kansas, John T. Peery; Superannuated, Thos. Bertholfe.

CHEROKEE DISTRICT—Edward T. Peery, P. E.

Quapaw, Samuel G. Patterson; Seneca and Upper Cherokee, Wm. McIntosh, T. B. Ruble, Johnson Fields; Lower Cherokee, J. F. Boot, John Boston; Barren Fork, Andrew Cumming, Tussiwaliti; Creek Nation, W. D. Collins, Dan'l Asbury; Little River, James Essex.

CHOCTAW DISTRICT, N. M. Talbott, P. E.

Fort Coffee Academy, W. L. McAlester, W. G. Montgomery; Mushulatubbee, John Page; Doaksville, John H. Carr; Kiamichia, Isaac Chuckmubbee; Boggy, N. M. Talbott; Chickasaw, E. B. Duncan; Chickasaw Academy, Wesley Browning; Morris Seminary, Isaac F. Collins.

THIRD SESSION.

The third session of the conference, was held at Riley's Chapel, beginning Thursday, November 12, 1846. Bishop Paine was the president. W. L. McAlester was the secretary.

Joel Grover, William Proctor and Walker Carey were admitted on trial. Thos. W. Mitchell was readmitted. Isaac Chuckmubbee, Daniel Asbury, Chas. Ketchum, John H. Carr, Walter A. Duncan and Paschal Fish remained on trial. John Boston was admitted into full connection. Andrew Cumming, Thos. W. Mitchell, John Page, Wm. McIntosh and Walter D. Collins were elected to deacon's orders. John Page and Wm. McIntosh were elected to elder's orders. Tussawalita was granted a location. Isaac F. Collins was granted a location at his own request. Johnson Fields had died during the year, in faith and trimmph. Thomas Bertholfe, who had been granted a superannuated relation last year, was made effective.

The statistics for this year (1846) were three districts, twenty-two missions thirty-two missionaries, and 3,404 members; nine churches, eighteen sunday schools and seven literary institutions under our care.

It was at this conference that reference is made to the opposition in the Creek Nation to Missions. "The old heathen party was in power and passed laws to prevent the spread of the gospel. A law was passed by the 'Council affixing a penalty of fifty lashes on the bare back for hearing the gospel And for joining the church the offender was not only to receive the fifty lashes on the bare back, but in addition was to have an ear cut off." Nothing of this sort appears in the conference minutes of that year, though it was printed in the proceedings of the Church Missionary Society Whether or not these things were true, Rev. of that time. James Essex, missionary among the Creeks that year, held his ground, and having no fear of the Creek laws before his eyes, he built a church, organized a Sunday School, and formed a Temperance Society among his people.

One who is familiar with the clear systematic and satisfactory methods by which the Conference work of our day is conducted would be surprised at the crude and cumbrons

methods employed by our fathers in doing the business of the conference, and their style of keeping the minutes of the proceedings of their sessions during the formatory period of the Indian Conference. Almost every item of business was called up by a "motion" by Bro. —. For several years the committees were only provided for, until a necessity for them presented itself. A quarterly conference invaribly appears as a "Quarterly Meeting Conference." They were fruitful in the introduction, discussion and adoption of resolutions. day's session was usually closed with prayer. The frequency with which character is arrested during the annual examinations in conference would surprise a conference worker of today. The objections for the most part were trival. They were "imprudences" in speaking or in acting. Sometimes it was for neglecting work, or it might be a question of finances. As a rule these matters were easily adjusted, and apparently without any loss of prestige or influence. So frequently do these things present themselves as the years pass that the suspicion arises that there was a sort of Puritan spirit prevailing in the conference. This conclusion is arrived at from a study of their own records. It was my privilege to know something of nearly all of these early fathers personally. They were generally men of gifts and graces, intellectually strong and well educated. Still the fact remains as above Perhaps it is the correct way to look upon these things as the result of the conditions surrounding these men at that time, rather than to any special eccentricity in themselves.

The treasurer of the Missionary Society paid duafts to the amount of \$5926.25 for the support of the missions the past year.

FOURTH SESSION.

The fourth session of the conference convened at Doaksville, Choctaw Nation, November 4th, 1847. Bishop William Capers was the president and W. L. McAlester was secretary.

J. C. Berryman, it was announced, had been transferred to the St. Louis Conference. W. A. Cobb, formerly of the Arkansas Conference, was re-admitted into this conference. R. M. Parrott and Jesse S. McAlester were admitted on trial. Walker Carey and William Proctor were continued on trial. J. H. Carr, Isaac Chuckmubbee and C. W. Lewis were received into full connection. The office of superintendent, so long held by J. C. Berryman, had become vacant by his transfer to the St. Louis Conference. The Indian Mission Conference by appropriate action made it clear to Bishop Capers that they could do without a superintendent in future.

To this action Bishop Capers gave his approval. In looking over the minutes of those days, one cannot help becoming impressed with the fact that the management of those schools gave the conference a great deal of trouble at the time. Almost every year, some new action was taken with a view of arranging these schools, (especially the financial interests concerning them) and yet it would appear that no satisfactory system could be found.

Andrew Cumming was elected to elder's orders. John Boston was granted a superannuated relation, Charles Ketchum was discontinued.

The following action had on the last day of the session concerning Andrew Cumming is probably worth the space given here: "Brother Talbott, presiding elder of the Choctaw District, states to me that not having been able to procure the supply expected last year for Mushnlatubbee circuit, he directed Bro. Andrew Cumming of the Brushy Circuit to travel round both circuits as one. That in doing this, the rides being excessive, and as there was little or no grain to be had for feed, Bro. Cumming's horse failed. That by the failure of his horse, which was a good one and quite sufficient for Brushy Circuit of itself, Bro. Cumming necessarily incurred some expense that he might prosecute the work assigned him. And it appearing that Bro. Cummings acted prudently in all this matter, incurring no more expense than could be avoided in the circumstances, I have advised Bro. Talbott to refund this expense out of moneys appropriated for Mushulatubbee circuit last year. November 8th, 1847. W. Capers."

The statistical reports show twenty-three missions, thirty-two missionaries, 3,632 members, thirty-two churches, thirty-two Sunday schools, 952 scholars, 7 literary institutions, 300 pupils. Expended for support of Missions, \$11,478.63.

FIFTH SESSION.

The fifth session of the conference met at Muddy Springs, Cherokee Nation, November 1, 1848. Bishop Jas. O. Andrew present and presiding. W. L. McAlester was secretary.

Jesse S. McAlester was continued on trial. R. M. Parrott, and Paschal Fish were discontinued. Mackinaw Boachman had died during the year, concerning which his presiding elder gave a short and interesting account. E. T. Peery was granted a location at his request.

The conference was called upon to deal with a question which continues to give the church trouble. Here is the record: Thomas Bertholfe's case was taken up and as some doubts were entertained by the conference whether he had not solemnized the rites of matrimony between certain parties contrary to the word of God, resolutions were read bearing on the case. After some debate they were withdrawn, and on motion the conference ordered a committee of five to be appointed by the Bishop to examine and report upon the subject and the best course to be pursued within our bounds on that question. The Bishop appointed, W. Browning, T. B. Ruble, Thos. Hurlbut, L. B. Stateler and N. M. Talbott such committee, who submitted next day a paper, which was adopted, and Thos. Bertholfe's character was duly passed.

Benjamin H. Russell was received on trial. Walker Carey was received into full connection. George E. Webber, coming from the Protestant church in Arkansas, was received in elder's orders.

The statistical report for this year, including for the first time the Creek District, with 592 members, aggregate four districts, thirty missions, thirty-four missionaries, 3,925 members. Expenditures \$13,178.32.

-SIXTH SESSION.

The sixth session began at Rileys' Chapel, Cherokee Nation, October 25th, 1849. Bishop Paine was present and presided. W. L. McAlester was again secretary.

James A. Cumming, Jack Burgess, Enoch Johnson and Thomas Segro, were admitted on trial. B. H. Russel and W. A. Duncan were elected to elder's orders. Wm. Proctor was discontinued. J. S. McAlester was admitted into full connection.

The statistical reports showed, of members 3,326 Indians, 158 whites, 376 colored, thirty-nire local preachers; total, 3,899. Missionary collections, \$660.69. Expenditures for missions, \$5,888,89.

W. L. McAlester and N. M. Talbott were elected delegates to the General Conference which met in St. Lonis, Missouri, next May (1850). T. B. Ruble was elected as reserve delegate.

Bishop Paine notified the conference that he had ordained J. S. McAlester a deacon, and B. H. Russell and W. A. Duncan to elder's orders.

A resolution was adopted by the conference asking the next General Conference to detach the Kansas River District, and to annex it to the St. Louis, or Missonri Conference.

J. S. McAlester was located at his request.

SEVENTH SESSION.

Session seventh of the conference began at the Choctaw Agency on Thursday, November 7th, 1850. There being no bishop present, John Harrell called this conference to order. Nathaniel M. Talbott was elected president and Wesley Browning was elected secretary.

James Sanders and Elisha G. Smith were admitted on trial. Amiziah Biggs was received by transfer from the Memphis Conference, he being an elder and in the second year on trial. John Harrell was received by transfer from the Arkansas Conference.

The statistical report showed there were 2,817 Indian, 116 white and 404 colored members and thirty-five local preachers. Missionary collections, \$402.59. Expended by the Board of Missions, \$20,590.07.

It will be noticed that there is a decrease in all the statistical items as compared with last year. This is in part explained by the fact that the Kansas district and been detached from the Indian Mission and attached to the St. Louis Conference, carrying with it something over 300 members.

Thos. Bertholfe was granted a location. W. L. McAlester, E. B. Duncan and A. Biggs transferred to Arkansas Conference. W. Browning was left in the hands of the Bishop.

APPOINTMENTS.

CHEROKEE DISTRICT—S. G. Patterson, P. E.

Crawford Seminary, S. G. Patterson, Superintendent, and one to be supplied; Delaware and Seneca, D. B. Cumming and Wm. McIntosh; Tahlequah, T. B. Ruble, John Boston and Isaac Sanders; Caney, T. W. Mitchell and E. G. Smith; Salisaw, W. A. Duncan and Walker Carey.

CREEK DISTRICT—B. R. Baxter, P. E.

Uchee, B. R. Baxter and D. B. Asbury; Talahassee, James Essex, Thos. Segro and Enoch Johnson; Canadian, John F. Boot; Asbury M. L. School, J. M. Garner, Sup't.

CHOCTAW DISTRICT—N. M. Talbott, P. E.

Fort Coffee and New Hope Schools, John Harrell, Superintendent; Doaksville, J. H. Carr and one to be supplied; Choctaw Academy, John S. Noble; Mushulatubbee, John Page and one to be supplied; Kiamichia, one to be supplied, J. Chuckmubbee; Brushy, W. D. Collins; Chickasaw, Elijah Couch; Poteau Circuit and School, Dixon W. Lewis; Chickasaw Academy, J. C. Robinson, Superintendent.

EIGHTH SESSION.

The eighth session of the conference was held at Muddy Springs, Cherokee Nation, beginning November 15th, 1851. No Bishop being present, conference was opened with religious exercises by D. B. Cumming. The conference proceeded to elect a president and Samuel G. Patterson was duly elected. James M. Garner was elected secretary and W. A. Duncan assistant secretary.

John R. Bird, of the Cherokee District, was received on trial. E. G. Smith and Isaac Sanders were continued on trial.

In response to the question, who are admitted into full

connection? we have this singular entry: "Thos. Segro, Jack Burgess and Enoch Johnson's characters were passed, and on motion they were continued on trial."

The conference continued to be much embarassed by the frequent arrests of character by trivial and useless complaints. This caused the following resolution, offered by N. M. Talbott and John Harrell, to be read and adopted:

"Resolved. Before any objection is brought against any member of this conference, that he shall be notified privately of the fact and an effort made out of the conference room to adjust the difficulty."

The report on statistics, shows 3,090 Indians, 119 white, and 450 colored members, forty-nine local preachers, \$265.12 Mission collections. The expenditures by the Missionary Society this year, was \$12,125.82.

APPOINTMENTS.

Cherokee District—D. B. Chimming, P. E.

Crawford Seminary, S. G. Patterson, Superintendent; Delaware and Seneca, T. W. Mitchell, E. G. Smith; Spring Creek, J. F. Boot; Tahlequah, W. A. Cobb, Isaac Sanders; Caney, to be supplied; Salisaw, one to be supplied, Walker Carey.

Creek District—B. R. Baxter, P. E.

Uchee, J. M. Garner, D. B. Asbury; Talahassee, one to be supplied, T. Segro, Enoch Johnson; Big Bend, Wm. McIntosh; North Fork, James Essex, Jack Burgess; Asbury Mannal Labor School, T. B. Ruble, Superintendent; Little River, to be supplied.

Choctaw District—N. M. Talbott, P., E.

Mushulatubbee, John Page, one to be supplied; Fort Coffee Academy, John Harrell, Superintendent; Potean School and Circuit, to be supplied; Kiamichia, J. Chuckmubbee, one to be supplied; Chickasaw Academy, to be supplied; Perryville, W. D. Collins; Red River African Mission, John H. Carr.

D. W. Lewis' case, referred to the Presiding Elder Choctaw District.

NINTH SESSION.

The ninth session of the Conference met at Clear Spring Camp Ground, October 28, 1852. Bishop R. Paine was president and James M. Garner was secretary.

Tussawalita, and Dick Hider, from the Cherokee District, and Samuel Chicote and Jacob Lanius, from the Creek District, were received on trial.

Dr. E. W. Sehon, Missionary Secretary of the church, addressed the Conference and received marked attention.

In answer to the question, "Who remain on trial?" we have this remarkable entry: "E. G. S., Thos. S., and Enoch J. were all discontinued for indulging in intoxicating liquors and other immortalities." Jack Burgess was continued on trial.

S. G. Patterson's character was examined and passed, and is located at his own request. Thus disappears from the roll the name of one of the most prominent and efficient members of the Conference. A member from the first organization, he had filled nearly all the positions up to that of president, and notwithstanding the very rigid system of examinations which had prevailed his character seems never to have had a stain cast upon it. He now steps down and disappears entirely from sight so far as can be discovered.

"Brother Essex stated to the Conference that he had in his hands the sum of fifty dollars, contributed by the Creek friends for the purpose of defraying the expense of printing the Scriptures in their (Creek) language. The Conference met this amount with a collection of twenty-three dollars. All of which was, on motion put into the hands of Dr. Sehon, Missionary Secretary, to be appropriated by him to the object for which it was collected." It is gratifying to know from incidents like that here mentioned that the Conference was alert and wide awake to the necessities of putting translations of the Scriptures and other good books in the hands of these Indians. So far we have failed to discover that this effort of the Conference was ever met by a practical response from the church.

W. D. Collins gets into trouble again at this Conference. The committee to whom the matter is referred "Consider Collins guilty of a high degree of imprudence in shooting and killing Mr. John R. Strickland's horse," and "Resolved that Bishop Paine be requested to reprove and admonish him for the same in the presence of the Conference." After which his character passes and his Presiding Elder moves his location, which was, after some discussion, granted.

The statistical report shows a summary of thirty-one missions, twenty-seven missionaries, 4,232 members, thirty-nine churches, twenty-eight Sunday schools, 1,254 scholars, eight literary schools and 389 pupils. Expended by missionary society \$22,047,39.

The Bishop reported the ordination by him on Snnday of Jesse M. Thornberry, Josiah Trent, Moses Dutton, Dick Hider and Chenon I-ke to deacon's orders and Samuel Robins and Walker Carey to elder's orders.

- N. M. Talbott and W. A. Duncau introduced a resolution "that each member of the Conference use all proper means to induce each member of his charge to contribute fifty cents a year to the Missionary cause."
- J. C. Robinson's name appears for the first time in the Conference proceedings but the minutes fail to state how he came. He was probably received by transfer.

APPOINTMENTS.

Cherokee District—David B. Chmming, P. E.

Delaware and Seneca, J. M. Garner, Tussawalita; Spring Creek, W. A. Cobb, Isaac Sanders and Dick Hider; Tahlequah, one to be supplied, John Boston, Wm. McIntosh; Caney, Samuel Robins; Salisaw, W. A. Dancan, Walker Carey.

CREEK DISTRICT—Thos. W. Mitchell, P. E.

Uchee and Talahassee, James Essex, D. B. Asbury and Jacob Lauins; Big Bend, John R. Bird; North Fork, E. D. Duncan and J. Burgess; Little River, Samnel Chicote, one to be supplied; Canadian, John F. Boot; Asbury Manual Labor School, Thos. B. Ruble, Superintendent.

CHOCTAW DISTRICT—To be supplied.

Mushulatubbee, John Page, one to be supplied; Fort Coffee Academy, John Harrell, Superintendent; New Hope F. Seminary, N. M. Talbott, Superintendent; Doaksville, D. M.

Lewis and S. P. Willis; Choctaw Academy, John S. Noble, Superintendent; Kiamichia, one to be supplied, J. Chnekmubbee; Chickasaw Circuit, to be supplied; Chickasaw Academy, John C. Robinson, Superintendent; Bloomfield Academy, John H. Carr, Superintendent; Perryville Circuit, to be supplied; Colbert Institute, Ezekiel Couch.

Transferred, B. R. Baxter to Missouri Conference, and appointed to Fulton Circuit.

TENTH SESSION.

The tenth session of the Conference convened at the Creek Agency, October 26, 1853, Bishop J. O. Andrew present and presiding. John M. Garner was elected secretary.

Elijah and Thomas Smith, from Cherokee District, Harvey Bacon and Bejamin Smith, from the Choctaw District, and Wm. Wilson, from the Clarksville District, Arkansas Conference, were admitted on trial. Tussawalita, Dick Hider, Samuel Chicote, Isaac Sanders, Jacob Lanius and J. C. Robinson were continued on trial. John R. Bird was discontinued. John M. Garner was located at his own request. Wm. McIntosh was granted a superannuated relation. The name of John F. Boot was called and it was stated that during the year he had died at his post in great peace.

"Dixon W. Lewis was left without an appointment in view of his carrying on the translation of the hymn book and the Scriptures and the printing of the same." "John S. Noble was left without an appointment at his own request on account of ill health."

John J. Pitman was granted a superannuated relation. Michael Ghormly, Harvey Bacon, Robert Carnes and Silas Paine, local preachers, and Jack Burgess, traveling, were elected to Deacon's orders. Daniel B. Asbury elected to Elders' orders.

- W. L. McAlester and D. B. Cumming were delegates to the next General Conference. Thomas B. Ruble was elected reserve delegate.

The statistical report was read, showing in the aggregate thirty missions, twenty-seven missionaries, 4,232 members, thirty-five churches, thirty-four Sunday schools, 1,394 scholars, nine schools, 490 pupils. Expenditure, \$1,607.05.

APPOINTMENTS.

Cherokee District—D. B. Cumming, P. E.

Delaware and Seneca, one to be supplied, Dick Hider; Spring Creek, John Boston, Elijah; Tahlequah and Grand Saline, Wm. A. Cobb; Talequah circuit, Isaac Sanders; Thos. Smith; Cana, one to be supplied; Salisaw, Wm. A. Duncan.

Creek District—Thomas W. Mitchell, P. E.

Creek Agency, one to be supplied, Jacob Lanius and Daniel Asbury; Big Bend, Tusawalita; North Fork, E. B. Duncan, Jack Burgess; Little River, Samuel Chicote; Canadian, Walter Carey; Asbury Manual Labor School, T. B. Ruble, Superintendent.

CHOCTAW DISTRICT—W. L. McAlister, P. E.

Mushulatubbee, Wm. Wilson; Fort Coffee Academy, John Harrell, Superintendent; New Hope Female Seminary, N. M. Talbott, Superintendent; Doaksville, John Page; Monutain Fork, Simon P. Willis; Choctaw Academy, to be supplied; Kiamichia, H. Bacon, J. Chuckmubbee; Chickasaw, E. Couch, Benj. Crouch; Chickasaw Academy, J. C. Robinson, Superintendent; Bloomfield Academy, J. H. Carr; Perryville, to be supplied; Colbert Institute, to be supplied.

Transferred to East Texas Conference, Samuel Robbins.

ELEVENTH SESSION:

The Eleventh Session convened at Riley's Chapel, October 25, 1854. Bishop H. H. Kavanaugh was the president. W. L. McAlester secretary.

Dick Hider, Samuel Chicote, J. C. Robinson and Jack Burgess were admitted into full connection. Dick Hider, Samnel Chicote and Simon P. Willis were elected to Deacon's orders. John Boston was elected to Elders' orders. Robert Jackson

Robert H. Roberts and Wyatt Coffelt, local preachers, were elected deacons. Isaac Newman, a local preacher from the Clarksville District, Arkansas Conference, was elected to Deacon's orders. W. A. Cobb asked and was granted a super numerary relation.

Samuel Chicote, Isaac Sanders, Robt. Jackson, R. R. Roberts, Wyatt Coffelt, Isaac Newman and Jackson Burgess were ordained Deacons. Dick Hider, John Boston and James B. McNull ordained Elders. Isaac Sanders was elected a Deacon and admitted into full connection. D. B. Asbury was suspended from all ministerial functions for one year. Wm. Jones was received on trial. Elijah, Thomas Smith, H. Eacon, Benj. Crouch and Wm. Wilson remain on trial. Wm. McIntosh, who was superanuated last year, was made effective.

The statistical report shows thirty missions, twenty-eight missionaries, 4,232 members, thirty-five churches, thirty-four Sunday schools, 1,394 scholars, nine schools, 490 pupils. Expenditures by the Missionary Board \$21,297.21.

The Conference at this session took advanced ground on Temperance, and on Sunday schools.

APPOINTMENTS.

CHEROKEE DISTRICT—D. B. Cumming, P. E.

Delaware and Seneca, W. A. Duncan, Elijah; Tahlequah and Riley's Chapel, Adonija Williams; Grand Saline, one to be supplied, Dick Hider; Flint, to be supplied; Salisaw, John Boston, Tussawalita; Tahlequah Circuit, one to be supplied, Isaac Sanders.

CREEK DISTRICT-T. W. Mitchell, P. E.

Creek Agency, one to be supplied, Jas. McHenry; Big Bend, James Essex, Wm. McIntosh; North Fork, Samuel Chicote; Little River, Jackson Burgess; Canadian, Walker Carey; Asbury Manual Labor School, T. B. Ruble.

Cностам District—John Harrell, Р. Е.

Fort Coffee and New Hope Academies, W. L. McAlester; Mushulatubbee, to be supplied; Perryville, to be supplied; Colbert Institute, E. Couch; Chickasaw Circuit, to be supplied, B. F. Crouch; Bloomfield Academy, J. H. Carr; Kiamichia, H. Bacon, J. Chuckmubbee; Doaksville Circuit, Wm. Wilson, S. P. Willis, John Page; Mountain Fork and Choctaw Academics, to be supplied; D. W. Lewis, Sunday school agent; E. B. Duncan, Agent for Ozark Institute.

Transferréd; N. M. Talbott to St. Lonis Conference; J. S. Noble to East Texas Conference.

TWELFTH SESSION.

The Twelfth Session of the Conference convened at the Asbury Manual Labor School, October 10th, 1855. There being no Bishop present, John Harrell was elected president and W. L. McAlester was elected secretary. The usual committees were appointed.

Isaac S. Newman, Wyatt Coffelt, James McHenry and Francis M. Paine were received on trial. Thursday morning Bishop Pierce arrived and took the chair as president. Simon P. Willis and B. F. Cronch were received into full connection. Harvey Bacon, Elijah Butler, William Wilson and Tussawalita were continued on trial. Samuel Chicote asked for a location, which was granted. Bolin Perry and F. M. Paine were elected to Elder's orders. W. A. Duncan was located at his request. Harvey Bacon was dicontinued.

The statistical report was read, which shows the following aggregates: White members, eighty-six; colored members, 309; local preachers, forty-one; Indian members, 3,360; total, 4,264. Missionary collections, \$620.25. Expenditure by the Missionary Board, \$12,176.76.

So many complaints having been made against preachers for neglect of their work, the Conference adopted stringent resolutions, containing intimations of Conference action agains such as should be delinquent on this line in future.

Benj. T. Cronch and Simon P. Willis were ordained Deacons by Bishop Paine on Sunday.

APPOINTMENTS.

Cherokee District—John Harrell, P. E.

Delaware and Seneca, Wyatt Coffelt, Tussawalita; Tahlequah, to be supplied; Grand Saline, to be supplied, John Bos-

ton; Flint, one to be supplied, Dick Hider; Salisaw, E. B. Duncan, Isaac Sanders; Webbers Falls, J. S. Newman, Walker Carey; Hays' School, James Essex; Agent for Crawford Institute, W. A. Cobb.

CREEK DISTRICT-D. B. Cumming, P. E.

Creek Agency Circuit, C. M. Slover; Big Bend, Wm. Mc-Intosh, Elijah Butler; Little River, D. B. Asbury; North Fork, Jackson Burgess, J. McHenry; Asbury Manual Labor School. T. B. Ruble.

FORT COFFEE DISTRICT—T. W. Mitchell, P. E. and Superintendent Fort Coffee and New Hope Academies.

Fort Coffee Academy, F. M. Paine; Mushulatubbee, D. W. Lewis; Sans Bois, to be supplied.

CHOCTAW DISTRICT—W. L. McAlester, P. E.

Choctaw Academy, to be supplied; Perryville Circuit, to be supplied; Colbert Institute, E. Couch; Chickasaw circuit, one to be supplied, and B. F. Crouch; Chickasaw Academy, J. C. Robinson, W. Jones; Bloomfield Academy, John H. Carr; Doaksville Circuit; Wm. Wilson, S. P. Willis, J. Page; Kiamichia Circuit, one to be supplied; J. Chuckmubbee; Mountain Fork, to be supplied.

Transferred: Adonija Williams to St. Louis Conference; J. J. Pittman to the Tennessee Conference.

THIRTEENTH SESSION.

The Thirteenth Session of the Conference convened at the Chickasaw Academy, October 23, 1856. The Bishop not being present W. L. McAlester was elected president and John Harrell secretary.

B. A. Stanford, J. B. Forester and Harvey Bacon were admitted on trial. Samuel Chicote was re-admitted. Elijah Butler, James McHenry, F. M. Paine and W. Coffelt, continued on trial. Jackson Burgess was granted a location. E. B. Duncan was granted a superannuated relation. John Boston was located. Wm. A. Cobb was granted a superannuated relation.

William Wilson and William Jones were admitted into full connection. Daniel B. Asbury's name was called and the report was made that he had died during the year.

The following item is a little out of common: "The case of Isaac S. Newman was called and after calmly considering his case it was—'Resolved. That the presiding elder in whose district he may fall shall admonish him of the impropriety of his course with the Mormon Preacher; and that with this understanding his character be passed and he continued on trial.'"

The name of Young Ewing appears for the first time in connection with the proceedings of the Conference. It would appear that he came by transfer from the Arkansas Conference, but the minutes failed to so state.

The statistical reports for this year shows thirty-one missions, twenty-seven missionaries, 4,264 members, thirty-eight churches, twenty-eight Sunday schools, 1,267 scholars, eight schools, 489 pupils. Expenditures by the Mission Board, \$14,464.30.

APPOINTMENTS.

Cherokee District—John Harrell, P. E.

Riley's Chapel and Grand Saline, Young Ewing; Spring Creek, Walker Carey, Tussawalita; Beaties Prairie, one to be supplied, Elijah Butler; Flint, to be supplied; Salisaw, P. Basham, W. A. Cobb, Supernumerary; Webbers Falls, W. Coffelt, Isaac Sanders; Canadian School, James Essex.

Creek District—D. B. Cumming, P. E.

Creek Agency, one to be supplied, Jas. McHenry; Big Bend, Dick Hider, W. McIntosh; North Fork, C. M. Slover, one to be supplied; Asbury Manual Labor School, T. B. Ruble, Superintendent.

Fort Coffee District—T. W. Mitchell, P. E. and Superintendent Fort Coffee and New Hope Schools.

Mushulatubbee, D. W. Lewis, one to be supplied.

Choctaw District—W. L. McAlester, P. E.

Doaksvirte, W. Wilson, S. P. Willis, John Page; Mountain

Fork, I. S. Newman; Perryville, John B. Forester; Kiamichia, B. A. Stanford, J. Chuckmubbee; Chickasaw, H. Bacon, B. T. Crouch; Chickasaw Academy, J. C. Robinson, Superintendent, and F. M. Paine, W. Jones; Bloomfield Academy, John H. Carr, Supernumerary; Choctaw Academy, to be supplied; Colbert Institute, E. Couch, E. B. Duncan, Superannuated.

FOURTEENTH SESSION.

The fourteenth session was convened at Riley's Chapel, October 29, 1857. No Bishop being present, the Conference elected John Harrell president and John H. Carr secretary.

W. A. Duncan was re-admitted. Standing Man and James Ward were admitted on trial. J. B. Forester, W. Coffelt and H. Bacon were continued on trial. E. Butler, Jas. McHenry, F. M. Paine and I. S. Newman were admitted into full connection. Tussawalita had died in the early part of the year in the triumphs of a living faith. Dixon W. Lewis' name was called, and the Conference was informed that he had died October 4, in great peace. E. B. Duncan's name was called and it was announced that he had been transferred to the Florida Conference.

P. A. Moses and N. R. West (from Arkansas Conference) J. Hughes, John Fallingdown, Standing Man, A. A. Ratley and Nathan, a colored man, were elected deacons. Thomas Bertholfe was re-admitted in the Conference. John Harrell and W. L. McAlester were elected delegates to the next General Conference. D. B. Cumming elected reserve.

The report on statistics shows thirty-one missions, twenty-seven missionaries, 4,537 members, thirty-nine churches, twenty-seven Sunday schools, 1,102 scholars, eight schools, 510 pupils. Expenditures, \$9,015.75.

APPOINTMENTS.

Сностам District—W. L. McAlester, P. E.

Doaksville and Mountain Fork, I. S. Newman, S. P. Willis; Perryville, B. F. Cronch; Kiamichia, W. Wilson, J. Chuckmubbee; Chickasaw, H. Bacon, J. B. Forester; Chickasaw Academy, J. C. Robinson, W. Jones; Colbert Institute, F. M. Paine; Bloomfield Academy, J. H. Carr.

Cherokee District—J. Harrell, P. E.

Riley's Chapel, Y. Ewing; Spring Creek, to be supplied; Canadian School, J. Essex; Flint, P. Basham; Salisaw, W. A. Duncan, one to be supplied; Webbers Falls, W. Carey, Standing Man; Grand Saline, Thos. Bertholfe, I. Sanders; Delaware and Seneca, Jas. Ward, E. Butler.

Creek District—D. B. Cumming, P. E.

Creek Agency, C. M. Slover, Jas. McHenry; Big Bend, W. McIntosh, one to be supplied; North Fork, W. Coffelt, one to be supplied; Asbury Manual Labor School, T. B. Ruble, Superintendent; Little River, Samuel Chicote, one to be supplied.

FORT COFFEE DISTRICT—T. W. Mitchell, P. E.

Fort Coffee and New Hope, T. W. Mitchell, Superintendent; Mushulatubbee, to be supplied; Sans Bois, to be supplied;

Transferred: E. B. Dinican to Florida Conference; E. Conch, and W. A. Cobb, left in the hands of the Bishop.

FIFTEENTH SESSION.

The fifteenth session of the Conference convened at Skully-ville, October 7, 1858. The venerable Bishop Early presided. W.L. McAlester was the secretary.

Dr. E. W. Schon, Missionary secretary, and W. C. Bradford, of Kansas, were introduced to the Conference.

Chas. M. Delano and Elisha G. Smith, from the Cherokee District, were admitted on trial. Jackson Burgess, from the Creek District, was re-admitted. J. Chuckmubbee, W. A. Cobb, and B. F. Crouch were located at their own request. James Ward was discontinued, for neglect of his duties. E. G. Smith, from the Cherokee District, Augustus Caesar, Joshua Soule and Toney Burgess, from the Creek District, were elected to deacon's orders.

Bishop Early presented a paper concerning the actions of the General Conference on striking from the general rules of the church, on the subject of slavery. The Conference by a vote of twenty-one for to none against favored such action.

The statistical report shows thirty missions, thirty-one missionaries, 4,283 members, thirty-nine churches, twenty-seven Sunday schools, 1,046 scholars, eight schools, 510 pupils. Expenditure by Mission Board, \$9,015,60.

James McHenry, Elisha G. Smith, Augustus Caesar, Toney Burgess, Joshua Soule, Willis F. Fulsom, Standing Man, Allen Ratley, John Falling-down, John Hughes, John B. Forester, Elijah Butler and Nathan were ordained deacons. Isaac Sanders, Isaac S. Newman and Wyatt Coffelt were ordained elders. Elijah Butler was located.

The Conference adopted complimentary resolutions concerning Bishop Early and Dr. Sehon, missionary secretary.

T. W. Mitchell was transferred to the St. Louis Conference, "by his own request." The author attended this session of the Indian Conference. Bishop Early required the assistance of four interpreters in the ordination services on Sunday. The Bishop's sermon on Sunday morning was plain, practical, yet it was also spiritual and pathetic. Dr. Schou's sermon was more scholarly, polished and intellectual, a better sermon than the Bishop's.

APPOINTMENTS.

CHEROKEE DISTRICT-John Harrell, P. E.

Tahlequah and Riley's Chapel, to be supplied; Grand Saline, Thos. Bertholfe, Isaac Sanders; Beaties Prairie, P. Basham, E. G. Smith; Flint, Young Ewing, Dick Hider; Salisaw, W. A. Duncan; Webbers Falls, Chas. Delano, Walker Carey.

CREEK DISTRICT—D. B. Cumming, P. E.

Creek Agency, C. M. Slover, James McHenry; North Fork, Wyatt Coffelt; Little River, Samuel Chicote, J. Burgess; Big Bend, Standing Man, Wm. McIntosh; Asbury Manual Labor School, T. B. Ruble, Superintendent; Seneca and Wyandotte Missions, to be supplied; Coody School, James Essex.

Choctaw District—W. L. McAlester, P. E.

Doaksville and Mountain Fork, I. S. Newman, one to be supplied; Kiamichia, to be supplied, S. P. Willis; Brushy, to be

snpplied; Chickasaw, H. Bacon, J. B. Forester; Chickasaw Academy, J. C. Robinson, Superintendent, W. Jones; Bloomfield Academy, J. H. Carr, Superintendent; Colbert Institute, to be supplied.

Fort Coffee District—F. M. Paine, P. E.

Fort Coffee and New Hope Academics, F. M. Paine, Superintendent; Mushulatubbee, Wm. Wilson, John Page.

SIXTEENTH SESSION.

The sixteenth Conference session was begnn at the Creek Agency, October 27, 1859. Bishop R. Paine presided. J. H. Carr was secretary. Brother Carnthers, of the Arkansas Conference, and J. N. Hamill, a transfer from the East Texas Conference, were introduced by the Bishop.

Wm. McIntosh had died during the year. Chas. Delano, J. H. Walker, and E. G. Smith were continued on trial. Standing Man was received into full connection. Rev. J. G. Walker, of the Methodist Protestant church was received as a traveling preacher in elder's orders.

Isaac Moore and A. Burns, local preachers, were elected to deacon's orders. Robert Jackson and Bolin Perry, local preachers, were elected elders. George Washington was received on trial. The name of W. L. McAlester was called, and the Conference was informed that he had died triumphantly, and at his post in March last. J. Burgess, was expelled on a charge of gross immorality. Jas. McHenry and Samuel Chicote were elected to elders orders. Elijah Butler was re-admitted. Bishop Paine reported that he had ordained Ashley Burns, a local preacher, to deacon's orders, and James McHenry and Samuel Chicote, traveling preachers, and Robert Jackson and Bolin Perry, local preachers, to elder's orders.

Bishop Paine, by request, preached a funeral discourse on Sunday, in connection with the death of W. L. McAlester. "An impressive sermon."

APPOINTMENTS.

CHEROKEE DISTRICT—John Harrell, P. E.

Tahlequah and Riley's Chapel, J. G. Walker; Webbers Falls, Wm. Wilson, Isaac Sanders; Beaties Prairie, one to be supplied, C. G. Smith; Grand Saline, Chas. Delano, Dick Hider; Seneca and Wyandotte, D. B. Cumming; Flint, W. A. Duncan; Salisaw, W. Carey, Standing Man; Creek Agency, C. M. Slover, J. McHenry; North Fork, Samuel Chicote; Little River, J. Essex; Big Bend, W. Coffelt, E. Butler; Asbury Manual Labor School, Thos. Bertholfe, Superintendent.

Choctaw District—Y. Ewing, P. E.

Doaksville, I. S. Newman; Mountain Fork, G. Washington; Kiamichia, J. H. Walker, S. P. Willis; Perryville, to be supplied; Chickasaw, H. Bacon, J. B. Forester; Choctaw Manual Labor School and Tishomingo, J. C. Robinson, Superintendent, Wm. Jones; Bloomfield Academy, J. H. Carr, Superintendent; Colbert Institute, J. N. Hamill, Superintendent; Fort Coffee and New Hope, Hotetusha and Skullyville, F. M. Paine, Superintendent; Mushulatubbee and Sans Bois, to be supplied: John Page, Interpreter for Choctaw District.

Transferred: T. B. Ruble, to East Texas Conference; P. Basham to Arkansas Conference.

The statistical report shows for 1859, twenty-nine missions, twenty-eight missionaries, 4,283 members, forty churches, twenty-nine Sunday schools, 1,102 scholars, eight schools, 480 pupils. Expenditure by Missionary Society, \$11,163.33.

SEVENTEENTH SESSION.

The seventeenth session of the Conference convened at the Female Seminary, near Riley's Chapel, Cherokee Nation, November 1, 1860. Bishop H. H. Kavanaugh presided over the Conference. Dr. E. W. Schon, Missionary secretary, was also present at the Conference. J. H. Carr was the secretary.

G. R. Buchanan, duly recommended from the Chickasaw District, was admitted on trial on the condition, "that not

being present at the Conference, he failed to answer certain questions before the Conference as required by the Discipline." After much discussion over the question, "he was admitted with the understanding that he at some future time prior to his admission into full connection, appear before the Conference and answer to the questions required by the Discipline." This was manifestly an irregular way of doing things, and perhaps the then Presiding Bishop was the only Bishop in the church at that time who would have permitted such an action. It was reported that George Washington, on account of age and other conditions was incompetent for itinerant work, and he was discontinued. Wm. L. Maley was also discontinued. Charles Delano and J. H. Walker admitted into full connection and elected deacons. William Kenard and John Howard, local preachers, elected to deacon's orders.

C. M. Slover, it appears, had absented himself from the session of the Conference by attending the meeting of the Grand Lodge of Masons, which met at Little Rock, about the time Conference met. This called forth the following resolution: "Resolved, therefore, by the Conference, we disapprove of the course of our brother, C. M. Slover, in neglecting to attend the present session of the Conference to attend the sitting of the Grand Lodge at Little Rock, Arkansas, and that his Presiding Elder be requested to inform him of this action and admonish him."

On Sunday Charles Delano and J. H. Walker were elected descons.

The report on statistics shows, twenty-six missions, twenty-five missionaries, 4,170 members, eight manual labor schools, 541 pupils. Expenditure by the Missionary Society, \$15,871.26.

APPOINTMENTS.

Cherokee District—John Harrell, P. E.

Park Hill and Tahlequah, to be supplied; Grand Saline, C. Delano, I. Sanders; Beaties Prairie and Wyandotte and Seneca, D. H. Caruthers, E. G. Smith, D. B. Cumming; Flint, J. G. Walker, Standing Man; Salisaw, W. Carey, one to be supplied; Webbers Falls, W. A. Duncan, D. Hider; Creek Agency, Wyatt Coffelt, Samuel Chicote; Big Bend, E. Butler.

CHOCTAW DISTRICT—Young Ewing, P. E.

Mushnlatubbee, to be supplied; Sans Bois, to be supplied; Perryville, J. B. Forester, one to be supplied; Kiamichia, J. H. Walker, S. P. Willis; Doaksville and Mountain Fork, I. S. Newman; Chickasaw, to be supplied; North Fork, J. McHenry; Little River, J. Essex; Fort Coffee and New Hope Academies, F. M. Paine, Superintendent; Colbert Institute, J. N. Hamill, Superintendent; Chickasaw Mannal Labor School, J. C. Robinson, Superintendent, W. Jones, G. R. Buchanan, Teachers; Bloomfield Academy, J. H. Carr, Superintendent; Asbury Manual Labor School, Thos. Bertholfe, Superintendent; Interpreter Choctaw District, John Page.

Transferred: C. M. Slover and Wm. Wilson to the Arkansas Conference.

EIGHTEENTH SESSION.

The eighteenth session of the Conference convened at Chickasaw Mannal Labor School, October 10, 1861. There being no Bishop present, John Harrell was elected president, John H. Carr was elected secretary.

Charles Delano was reported as having died during the year. James D. Adney was received by transfer from the Arkansas Conference. W. A. Duncan, J. D. Adney, Sam Chicote, James McHenry, Wm. Jones and W. Coffelt were granted locations.

Statistical report shows, 2,210 Indian, fifty-four white and 201 colored members, forty-eight local preachers; total, 2,513. Missionary collections, \$462.66. Expenditure by Missionary Society, \$1,672.

APPOINTMENTS.

Cherokee District—J. Harrell, P. E.

Sehon Chapel and Tahlequah and Fort Gibson, Y. Ewing; Grand Saline, Dick Hider; Beaties Prairie and Wyandotte and Seneca, D. H. Caruthers, E. G. Smith, D. B. Cumming; Flint, Standing Man, one to be supplied; Salisaw, J. G. Walker, I. Sanders; Webbers Falls, Walker Carey.

CREEK DISTRICT—Thos. Bertholfe, P. E.

Asbury Manual Labor Academy, Thomas Bertholfe, Superintendent; Creek Agency, J. Essex; Cheahoy, to be supplied; Big Bend, E. Butler; Little River, to be supplied; North Fork, to be supplied.

Choctaw District—F. M. Paine, P. E. and Superintenent Fort Coffee and New Hope Academies.

Mushulatubbee, J. Page; Sans Bois, to be supplied; Perryville, J. B. Forester; Jacks Fork, to be supplied.

Choctaw and Chickasaw Districts—J. H. Carr, P. E., and Superintendent Bloomfield Academy.

Chickasaw Circuit, J. C. Robinson, P. E., and Superintendent Chickasaw Mannal Labor Academy, G. R. Buchanan; Fort Arbuckle, J. N. Hamill, P. C., and Superintendent Colbert Institute; Kiamichia, J. H. Walker; Doaksville and Mountain Fork, I. S. Newman, S. P. Willis.

Delegates elected to the General Conference, at New Orleans, May next (1862), John Harrell and Thomas Bertholfe. Reserve delegate, Young Ewing.

NINETEENTH SESSION.

"The nineteenth session of the Conference had been appointed to meet at Fort Gibson in the Cherokee Nation, but before the time arrived for the meeting, the country had been overrun by the Federal troops, who were also in possession of the meeting place of the Conference, and so extensively were the enemy in possession of our Indian Territory that the Conference attempted to hold no meeting either in 1862 or 1863. In 1864, a few members got together, and by common consent held Conference. The following are the proceedings.

John H. Carr, Secretary."

The nineteenth session of the Indian Mission Conference met at Eastman's School Honse, Chickasaw Nation, September 23, 1864. There being no Bishop present, nor any communication from any of them, D. B. Cumming proceeded to open the Conference in the usual way, and occupied the chair in the organization of the Conference. Thomas Bertholfe was elected president and J. H. Carr secretary. The calling of the roll showed the following members: Thos. Bertholfe, D. B. Cumming, F. M. Paine, I. S. Newman, J. G. Walker, J. H. Walker, Walker Carey and Isaac Sanders.

The usual business routine was attempted but there was but little regular minute business to be done.

Three of the preachers, James Essex, Dick Hider and E. G. Smith, had died since the last meeting of the Conference. Tender and affectionate memoirs of the departed brethern were read by D. B. Cumming and F. M. Paine, of the Committee on Meroirs, which were adopted and spread in full on the pages of the Conference record.

A special committee composed of F. M. Paine and J. G. Walker, on the "State of Conference," submitted a lengthy report, which was adopted. This report, after reciting at length some of the facts resulting from the war and the occupation of the Conference territory by the soldiers of the United States, concludes by offering the following, which they called a suggestion: "Therefore your committee would suggest that the Conference attempt nothing further than the mere maintenance of its organization, and in the stationing of the preachers, as far as practicable, that they be left as appointed in 1861; provided, however, that such as desire transfer or locations may be so disposed of and released from their former charges. F. M. Paine, J. G. Walker, Committee,"

F. M. Paine was transferred to East Texas Conference and J. G. Walker, who was then a refugee in Texas, was granted permission to take work in the bounds of the East Texas Conference if he desired to do so.

D. B. Cumming was granted a supernumerary relation. There was no statistical report at this meeting.

APPOINTMENTS.

Army Missions-John Harrell, Superintendent.

CHOCTAW AND CHICKASAW DISTRICTS—J. H. Carr, P. E., and Superintendent Bloomfield Academy.

Chickasaw Circuit, J. C. Robinson, P. C., and Superinten-

dent Chickasaw Academy, D. B. Cumming; Boggy Circuit, J. H. Walker; Doaksville, I. S. Newman, S. P. Willis; Refugee Cherokees, W. Carey, I. Sanders, and Standing Man.

CREEK DISTRICT—T. Bertholfe, P. E., and Superintendent Asbury Manual Labor Academy; left without appointment, J. N. Hamill, J. G. Walker, D. H. Caruthers, John Page, Y. Ewing and E. Butler.

TWENTIETH SESSION.

The twentieth session of the Conference was held at Doaksville, Choctaw Nation, commencing Thursday, September 14, 1865. There was no Bishop present. The Conference was called to order and was opened with religious exercises by Thomas Bertholfe, who was duly elected president. J. H. Carr was elected secretary.

The usual Conference business was taken up in the order of the disciplinary questions. Very little business appeared. G. B. Buchanan, having been lost sight of for some time (being in the army), was discontinued. J. H. Walker was elected deacon. J. Harrell and J. H. Carr were elected delegates to the next General Conference which was to be held at New Orleans the next May. Thos. Bertholfe was elected reserve delegate.

APPOINTMENTS.

Choctaw and Chickasaw Districts—J. H. Carr, P. E. Bloomfield Academy, J. H. Carr, Superintendent; Chickasaw Circuit, J. C. Robinson; Chickasaw Academy, J. C. Robinson, Superintendent; Blue Circuit, W. Carey, Isaac Sanders and Standing Man; Boggy Circuit, to be supplied; Doaksville Circuit, I. S. Newman, S. P. Willis.

Cherokee District—J. Harrell, P. E.

Beaties Prairie Circuit, D. B. Cumming.

CREEK DISTRICT—Thos. Bertholfe, P. E., and Superintendent Asbury Manual Labor School.

The Conference being in possession of no definite information concerning J. N. Hamill, D. H. Caruthers, Y. Ewing, E. Butler and J. Page, they were left without appointments. J. H. Walker was transferred to East Texas Conference.

CHAPTER III.

A New Era—Rehabilitation from the Disasters of the War—Discouragements and Slow Progress—Records, 1866-1881.

Our story of the Indian Mission has carried us through one period of wreck and disaster that the incessant labors of thirty years had not fully overcome. Now, as the result of a terrible civil war, we find the labors of all these years utterly prostrated and well nigh a helpless wreck. There was little or no money in the country. In addition the war in this section had been carried on in such a savage and barbarous manner that even the peaceful non-combatants had been plundered, their houses and farms burned to such an extent that there was little for man or beast. Utter poverty manifested itself everywhere, even among those who had hitherto been well doing, independent. Added to the general discouragement which existed everywhere, there was in the Cherokee Nation, which had hitherto been our most progressive and hopeful field, a fierce factional strife prevailing among the two parties of the war. The Choctaws and Chickasaws, and measurely so the Creeks, had allied themselves solidly with the Confed-They had fought and suffered for the Confedererate cause. acy. If they regretted anything it was probably a common one—the loss of the cause. It was different with the Chero-That Nation was located too close to that region that produced John Browns, Jim Lanes, Lecomton constitutions, squatter sovereignty, and the results of New England Colonization Societies not to be involved in some of its explosive forces and effects.

Emissaries had been at work among the Cherokees. These emissaries were for the most part preachers, and so well had they done their work that no sooner had the war begnu than it developed that there was in existence a secret organization that became known as the "Pin party." Throughout the war the "Pin Indians" raided their own country and the adjacent sections, and it is not paying them a high compliment to say that these "Pin Indians" were dreaded perhaps more than the ordinary soldier of New England or his imported brother from Europe. The passions engendered by wrongs committed during the war continued for some years to disturb the peace so as to interfere with the successful operations of the missionary.

It will be noticed that besides the presiding elder, only one preacher was appointed by the conference to labor in the Cherokee District—Beaties Prairie, D. B. Cumming. dian schools were broken up and as yet the several tribes were not able to resume them for the want of funds. thing, though small in itself, had something to do in its consequences on the Indian work. This was our Mission work During the years of war in which our country and church was passing through the death struggle, our Missionaries in China, it would seem all unconscious of the situation here, drew their drafts with conscientious regularity, and as these drafts were duly honored, they kept on drawing for several years. It has never been publicly explained how it came about, but it seems that the secretary of the Missionary Board of the Methodist Episcopal church was made acquainted with the fact that these drafts could not reach Nashville, and could not have been cashed if they were presented, and he voluntarily agreed to cash these drafts and did so. generous thing to do. It was a good thing for the Chinese Missionaries, otherwise they would have been as bare of means of subsistence as the Indian Missionaries were. It was a good thing for the church, thus protecting our credit—a volmitary loan until we were able to pay it back. When the facts were understood the conscience of our church became very greatly exercised to collect the money to repay this debt The sum was not so very large, but few were able to help in the matter, and much noise was made and some

time elapsed before this debt was paid. In the meantime "Lo, the poor Indian," and his missionary friends were lost sight of. "What are a few thousand poor savage Indians to our Chinese Mission, and our church honor?" seemed to be the prevailing sentiment of our church leaders. This was the general situation when the Indian Mission Conference met in the crisis of its history. Discouragement was everywhere. Perhaps it would be the last meeting of this Conference. None could see through the darkness and difficulty.

TWENTY-FIRST SESSION.

The Conference met in its twenty-first session at Bloomfield Academy, September 12, 1866. God in his wisdom had sent that sweet-spirited, apostolic, practical western man, Bishop Enoch M. Marvin, to preside. He was present on time and opened the Conference with the usual religious exercises. J. H. Carr was elected secretary. But little regular business was done, although each question was taken up in order.

John T. Talbott was admitted on trial. I. S. Newman was located by action of the Conference. D. H. Caruthers had died during the past year. James McHenry was re-admitted.

The report on statistics was very incomplete, making a very meager showing of members. The Bishop presented to the Conference the action of the last General Conference changing the name of the church from that of the "Methodist Episcopal Church," south," to that of the "Episcopal Methodist Church," seven votes were cast for the change, none against. The Bishop also presented the action of the General Conference on the subject of "lay representation." The action was sustained, seven voting for and none against. The statistical report as given shows only 569 Indian members, one white and no colored. Local preachers, ten.

APPOINTMENTS.

John Harrell, Superintendent Indian Missions.

CHOCTAW DISTRICT—J. C. Robinson, P. E.

Doaksville, J. N. Hamill, S. P. Willis; Mountain Fork and Kiamichia and Mushulatubbee and San Bois, to be supplied. CHICKASAW DISTRICT—J. H. Carr, P. E.

Chickasaw Circnit, J. T. Talbott; Jacks Fork, to be supplied; Perryville, John Page; Fort Arbuckle, to be supplied; Chickasaw Academy, J. C. Robinson, Superintendent; Bloomfield Academy, J. H. Carr, Superintendent.

CHEROKEE DISTRICT-Young Ewing, P. E.

Tahlequah and Fort Gibson, to be supplied; Grand River, D. B. Cununing, E. Butler; Salisaw, Isaac Sanders; Flint, Standing Man; Canadian, W. Carey.

CREEK DISTRICT-Thos. Bertholfe, P. E.

Creek Agency, James McHenry; North Fork and Little River, to be supplied; Asbury Manual Labor School, T. Bertholfe, Superintendent.

James G. Walker transferred to west Texas Conference.

The Sunday services, briefly mentioned by the secretary, were: preaching at 9 A. M.—Bishop Marvin preached—which was followed by the administration of the Lord's Supper by Brother John Harrell. At night the sermon was by Harrell, concluded by an exhortation by the Bishop.

A fact of importance is to be stated here, although no reference is made to the matter in the minutes. But the author having received the information from Bishop Marvin himself, has no doubt as to the truth of the statement It appeared that in consultation with the members of the Conference, (only seven of whom were present), or it may have occurred in the cabinet, these faithful men were greatly discouraged, as there was no appropriation, and no other probabilities of support. It seemed impossible to contique the work. Abandonment of the work seemed to be the only course left for the preachers to pursue. This was the Either there must be some situation. It was a crisis. guarantee of support, or the territory must be given up, abandoned by our church as a field of labor. To prevent this action Bishop Marvin stepped into the breach and gave his personal and individual pledge to pay five thousand dollars towards the support of the Missions during the year, the amount as needed to be drawn on him as the year advanced. This inspired the preachers with confidence and courage and they went to their work full of hope and cheerfulness. A few days after this I heard Bishop Marvin make in substance the statement as given above. He was then taking up a collection in behalf of this Mission. Some \$200.00 or \$300.00 was realized, of which the Bishop gave \$50.00 himself. From the church papers it was learned that wherever the Bishop went he presented the claims of the Conference, taking collections at every place where he preached. That the \$5000.00 was paid there can be no doubt, but how much of it came out of the Bishop's individual pocket will probably never be known in this world.

While to Bishop Capers justly belongs the credit of first inaugurating the work of our church in behalf of these Indian Missions, it seems to be equally true that to Bishop E. M. Marvin belongs the honor of saving them to the M. E. Church, South, when there seemed none but him to do it. While our church had but little money, there was no want of it in certain quarters, where it would help to "absorb and distintegrate." A good opportunity for that sort of work here was prevented by Bishop Marvin's liberal action.

TWENTY-SECOND SESSION.

The twenty-second annual session of the Conference convened at Fort Gibson, October 3, 1867. Bishop Marvin was the president. John Harrell was elected secretary.

Thos. B. Ruble was received by transfer. Peter Stidham and Thos. Colbert, local preachers, were elected deacons. Peter Stidham was ordained deacon. Willis F. Fulsom and Ashley Burns were elected to elder's orders as local preachers, not being present they were not ordained. Walker Carey was granted a location. The name of John Page was called "but on account of certain statements made derogatory to his moral character, he did not pass. His case was referred to the presiding elder in whose district he might fall."

"Thos. Bertholfe had died during the year. The Committee on Memoirs read obituary. The Conference passed resolutions expressing sympathy with the widow and children of deceased brother, and asked Bishop Marvin to preach a

funeral discourse in connection with his death on Sabbath, to which he consented."

The statistical report was more complete this year but not perfect. There were nineteen local preachers, twenty white members, twenty-two colored members and 1,795 Indian members.

APPOINTMENTS.

Superintendent of Indian Missions, John Harrell.

CHEROKEE DISTRICT-Y. Ewing, P. E.

Grand River Circuit, D. B. Cumming, E. Butler; Fort Gibson and Tahlequah, J. C. Robinson; Salisaw, Isaac Sanders; Webbers Falls, Standing Man.

CREEK DISTRICT-T. B. Ruble, P. E.

North Fork, to be supplied; Creek Agency, J. McHenry; Little River, to be supplied.

Choctaw District—To be supplied.

Mushulatubbee and San Bois and Perryville, to be supplied.

Chickasaw District—To be supplied.

Chickasaw Station, J. F. Talbott; Kiamichia, J. H. Carr; Doaksville and Mountain Fork, S. P. Willis.

John Page left without appointment.

TWENTY-THIRD SESSION.

The twenty-third session of the Conference met at Boggy Depot, October 15, 1868. No Bishop being present, John Harrell was elected president. J. H. Carr was the secretary. On Friday Bishop Dogget arrived and took the presidential chair.

On motion, John Page at his own request was permitted to withdraw from the church. J. C. Robinson and J. H. Carr were at their own request granted a supernumerary relation. W. A. Duncan and Walker Carey were re-admitted. Samuel Chicote was re-admitted. Jesse H. Walker was received by

transfer from the Trinity Conference. S. P. Willis, a traveling preacher, was elected and ordained an elder.

The statistical report shows that there were fifty-three local preachers, forty-eight white members, forty-three colored members, and 2,226 Indian members. Total 2,370.

APPOINTMENTS.

Superintendent Indian Mission Conference, John Harrell.

CHEROKEE DISTRICT—Young Ewing, P. E.

Tahlequah and Fort Gibson, to be snpplied; Grand River, D. B. Cumming; Canadian, Standing Man; Barren Fork, Isaac Sanders.

CHOCTAW DISTRICT—W. A. Duncan, P. E.

Skullyville, snpplied by (W. F. Fulsom); Mushulatubbee, supplied by G. Batiste; San Bois, supplied by Bolin Berry; Perryville, supplied by Robert Jackson.

CHICKASAW DISTRICT—Jesse H. Walker, P. E.

Chickasaw Circuit, John H. Talbott; Kiamichia, Lyman Harrison, supply, and J. C. Robinson; Doaksville, Simon P. Willis; Jacks Fork, Jefferson Long, (supply).

CREEK DISTRICT—Samuel Chicote, P. E.

North Fork Circuit, Joshna Soule; Creek Agency, Jas. McHenry; Little River, to be supplied; Asbury Manual Labor School, T. B. Ruble, Superintendent.

TWENTY-FOURTH SESSION.

The twenty-fourth session of the Conference convened at Okmulgee, September 30, 1869. Bishop G. F. Pierce was present and presided. J. C. Robinson was elected secretary.

Heavy Butler, Chas. C. Campbell and John Seviere were admitted on trial. John H. Talbott was admitted into full connection. James Y. Bryce was re-admitted. Heavy Butler, John Sevier, Channeguay, Moses Perry, Lyman Harrison and Jefferson Long, local preachers, elected to deacons orders. Walker Carey had died during the year, also Standing Man, (both Cherokees).

S. P. Willis was granted a supernumerary relation. John Harrell and Young Ewing were elected elerical delegates to the General Conference. J. C. Robinson was elected reserve delegate. W. F. Fulson and Sanders Choate were elected lay delegates, G. W. Stidham, reserve.

The statistical report shows fifty-nine local preachers, sixty white, 131 colored, and 3,099 Indian members. Adults baptized 472, infants, baptized, 334. Money collected \$260.00.

APPOINTMENTS.

Superintendent Missions in Conference, John Harrell.

Cherokee District—Y. Ewing, P. E.

Tahlequah and Park Hill, T. B. Ruble; Fort Gibson, J. Y. Bryce; Grand River, D. B. Cumming, E. Butler; Spring Creek, Isaac Sanders; Salisaw, W. A. Duncan, H. Butler; Canadian, John Sevier; Barren Fork, to be supplied (by F. Spade); Corinth, to be supplied (by M. Ghormerly).

Choctaw District—John Harrell, P. E.

Skullyville, to be supplied (by W. F. Fulsom); Mushulatubbee, to be supplied (by G. Batiste); San Bois, to be supplied (by Bolin Perry); Perryville, to be supplied (by R. Jackson).

Chickasaw District—Jesse H. Walker, P. E.

Chickasaw Circuit, J. C. Robinson, J. H. Talbott; Kiamichia, to be supplied (by Jefferson Long); Boggy Depot, to be supplied; Doaksville, supplied (by L. Harrison), S. P. Willis, Supernumerary; Jacks Fork, supplied (by Moses Perry).

Creek District—Samuel Chicote, P. E.

North Fork, supplied (by A. Ceasar); Okmulgee, James McHenry; Creek Agency, Joshua Soule; Little River, W. Collins.

TWENTY-FIFTH SESSION.

The twenty-fifth session was held at Fort Gibson, beginning October 26, 1870. Bishop J. C. Keener was the president. J. C. Robinson was the secretary.

Thos. K. B. McSpadden, bringing recommendation from the North Alabama Conference, was admitted on trial. Heavy Butler, C. C. Campbell and John Sevier were continued on trial. S. P. Hicks was elected to elder's orders. The Conference met Saturday evening and organized a Conference, adopting a constitution and electing the following officers: D. B. Cumming, president; Young Ewing, vice-president; T. B. Ruble, secretary; John Harrell, treasurer. Managers, J. H. Walker, J. C. Robinson, W. A. Duncan, J. Y. Bryce and S. P. Hicks.

After an earnest trial, John H. Talbott was found guilty of gross immorality and expelled from the church.

The statistics show fifty-three local preachers, 139 white, colored 387, Indian members 3,444. Missionary collections, \$386.95.

APPOINTMENTS.

CHEROKEE DISTRICT-Young Ewing, P. E.

Fort Gibson Station, Jas. Y. Bryce; Tahlequah Circuit, T. K. B. McSpadden; Spring Creek, Isaac Sanders; Grand River, D. B. Cumming; Barren Fork, to be supplied; Flint, T. B. Ruble; Salisaw, C. C. Campbell, John Sevier; Canadian, Heavy Butler.

CHOCTAW DISTRICT—S. P. Hicks, P. E.

Skullyville, to be supplied; Mushulatubbee, to be supplied (by W. F. Fulsom); San Bois, to be supplied, G. Batiste; Perryville, to be supplied (by Robert Jackson).

CHICKASAW DISTRICT—Jesse H. Walker, P. E.

Boggy, to be supplied by J. Long; Tishomingo, J. C. Robinson; Chickasaw, supplied by J. J. Gardiner; Kiamichia, supplied by Loncha; Doaksville, Simon P. Willis; Jacks Fork, supplied by Moses Perry.

CREEK DISTRICT-W. A. Duncan, P. E.

Okmulgee, James McHenry; North Fork, supplied by Caesar; Creek Agency, supplied by Joshua Soule; Little River, supplied by W. Collins; Asbury Manual Labor School, John Harrell, Superintendent and Superintendent of Conference Missions.

John H. Porter transferred to White River Conference. Samnel Chicote located at his own request.

TWENTY-SIXTH SESSION.

The twenty-sixth session convened at Boggy Depot October 4, 1871. Bishop McTyerie was the president. John Harrell was elected secretary.

David T. Holmes, from the Little Rock and Thos. Mitchell from the Trinity Conference, were received by transfer.

Gibson Batiste was admitted on trial. Gibson Batiste and Thos. Colbert elected and ordained deacons, also Charles Anderson and Nathan Madison, both colored, were elected and ordained deacons.

The statistical report is in full and well prepared this time. White members 127, Indian members 4,320, colored members 434, local preachers sixty-one, baptisms—adults, 434, infants 303. Missionary collections \$378.33.

APPOINTMENTS.

Cherokee District—John Harrell, P. E., and General Superintendent Conference Missions.

Fort Gibson Station, T. B. Ruble; Tahlequah Circuit, T. K. B. McSpadden; Spring Creek, Isaac Sanders; Grand River, D. B. Cumming, E. Butler; Barren Fork, to be supplied by Flute; Flint, Young Ewing; Salisaw, to be supplied by J. S. Miller and Heavy Butler; Canadian, John Sevier; Bayou Benard Colored Charge, to be supplied; Prairie Grove School, Charles Campbell; Honey Hill School, W. A. Duncan.

. Choctaw District—J. Y. Bryce, P. E.

Skullyville, to be supplied by A. S. Smith; Mushulatubbee, to be supplied by B. Perry; San Bois, to be supplied by Robert Jackson; Perryville, Stephen P. Hicks; New Hope Seminary, J. Y. Bryce, Superintendent; Long Creek, Gibson Batiste; Brazil Colored Charge, to be supplied.

Chickasaw District—J. H. Walker, P. E.

Tishomingo, to be supplied; Boggy, to be supplied by Jef. Long; Chickasaw, to be supplied; Kiamichia, to be supplied; Doaksville, Simon P. Willis; Jacks Fork, to be supplied by Moses Perry; Doaksville Colored Charge, supplied by N. Madison; Tishomingo Colored Charge, supplied by Chas. Anderson; Blue Colored Charge, supplied by Henry Kemp.

CREEK DISTRICT—Thos. W. Mitchell, P. E.

Okmulgee Circuit, to be supplied; North Fork Circuit, supplied by A. Caesar; Creek Agency, James McHenry; Little River, to be supplied; Verdigris, to be supplied; Cane Creek Colored Charge, to be supplied by Peter Stidham; Asbury Manual Labor School, David T. Holmes, Superintendent.

TWENTY-SEVENTH SESSION.

The twenty-seventh Conference session convened in the Creek Council House, at Okmulgee, October 2, 1872. Bishop W. M. Wightman, presided. D. T. Holmes was elected secretary.

Thos. K. B. McSpadden and John Sevier were admitted into full connection. Heavy Butler and Chas. Campbell, of this class, reported to have died during the past year. Willis G. Davis was received by transfer from the Trinity Conference. James Denton was received by transfer from White River Conference. J. C. Robinson was granted a superannuated relation.

Thos. B. Ruble was granted a superannuated relation.

S. P. Willis was granted a superannuated relation.

Thos. W. Mitchell had died during the year. Jacob S. Miller was admitted on trial and elected to deacon's orders. Aby S. Smith was admitted on trial.

Amos Basin and Samuel Bradley, local preachers from the Creek District, were elected to deacon's orders.

Aby S. Smith, a local preacher from the Choctaw District, was elected to elder's orders.

A resolution was introduced by John Harrell and adopted by the Conference, recommending D. B. Cumming, Thos. B. Ruble and J. C. Robinson superannuates, and the widow of Thos. Bertholfe, Walker Carey, Standing Man, J. F. Boot and Thos. W. Mitchell, to the sympathy and consideration of the Mission board, and asking that an appropriation be made to these worthy claimants on its benevolence.

The statistical report for the year shows progress. The totals of this report show 172 white members, a gain over last year of forty-five, Indian members 4,590, gain 260; 450 colored members, gain, twenty, local preachers eighty-two, gain twenty-one. Baptized, infants 507, adults, 511. Sunday schools, fifteen, teachers forty-nive, scholars 475. Contributed for missions, \$488.35.

On Sunday Bishop Wightman ordained to deacons orders, J. S. Miller, traveling, and Amos Basin and Samuel Bradley local preachers. Aby S. Smith was ordained an elder, (local.)

The Committee on Memoirs presented a lengthy and full report on the death of T. W. Mitchell. The Conference also adopted brief, though commendatory resolutions on the death of Charles Campbell and Heavy Butler.

APPOINTMENTS.

Cherokee District—Young Ewing, P. E.

Fort Gibson, to be snpplied; Tahlequah, T. K. B. Mc-Spadden; Spring Creek, snpplied by R. Common and L. Bird; Grand River, supplied by W. Derrick and E. Butler; Delaware, supplied by J. Kitchum; Barren Fork, snpplied by Flute; Flint, J. Denton; Salisaw, J. S. Miller and J. Sevier; Cherokee Orphan Asylum, W. A. Duncan; District Interpreter, Isaac Sanders.

Chickasaw District—J. H. Walker, P. E.

Tishomingo, W. G. Davis; Boggy, supplied by J. Long; Chickasaw, to be supplied; Doaksville Colored Charge, to be supplied by N. Madison; Blue Colored Charge, to be supplied by H. Kemp; Boggy Depot Colored Charge, to be supplied by C. Anderson; Jacks Fork, supplied by M. Perry; Doaksville, supplied by W. M. Keith. S. P. Willis, supernumerary.

Creek District—J. Harrell, P. E.

Okmulgee, to be supplied; North Fork, A. S. Smith;

Creek Agency, supplied by C. Micco; Canadian, S. P. Hicks; Little River, J. McHenry; Cane Creek Colored Charge, supplied by P. Stidham; Asbury Manual Labor School, D. T. Holmes, Superintendent.

TWENTY-EIGHTH SESSION.

The twenty-eighth session of the Conference convened in the Council House at Tahlequah, October 23, 1873. Bishop G. F. Pierce was the president, and E. R. Shapard was secretary.

The calling of the roll showed a good attendance of both clerical and lay members to have been present the first day.

Nathaniel E. Parson of the Chickasaw Nation was admitted on trial. W. S. Derrick was continued on trial. Jacob S. Miller and Aby S. Smith were both discontinued at their own request. Gibson Batiste was discontinued. Geo. R. Bryce from Arkansas Conference and W. B. Lyda from Holston Conference were received by transfer. Joseph Thompson, Thos. Yotah, Samson Colbert, N. E. Parson, C. E. Nelson, James Jerry and W. M. Keith, local preachers, were elected deacons. John Harrell and J. H. Walker were elected clerical delegates to the General Conference which meets at Louisville, Kentucky, in May next. W. A. Duncan was elected alternate.

G. B. Hester and Joseph Thompson were elected lay delegates to the General Conference. E. H. Culberson was elected their alternate.

Complaints made abainst J. Y. Bryce had been referred to a committee of investigation. The Committee reported back to the Conference their inability to dispose of the matter, and by agreement of parties Bishop Pierce consented to investigate the matter, and after giving the matter due consideration, made his report which was accepted by all parties as satisfactory.

D. T. Holmes was granted a location. W. S. Derrick was elected to deacon's orders and immediately ordained by the Bishop. Bishop Pierce reported that he had on yesterday $_{-5}$

ordained deacons, Thos. Yotah, N. E. Parson, Jas. Jerry, and C. E. Nelson, all local preachers.

The statistical report shows 221 white members, increase forty-nine; 4,613 Indian members, increase twenty-three; colored members, 477, increase twenty-two; local preachers seventy-three, a decrease of nine. Adults baptized, 286; infants baptized, 324. Collected for Missions, \$965.45.

APPOINTMENTS.

CHEROKEE DISTRICT-John Harrell, P. E.

Fort Gibson and Tahlequah, W. B. Lyda; Greenleaf, T. K. B. McSpadden; Spring Creek, to be supplied by A. Caesar; Grand River, to be supplied by J. F. Thompson and S. Smith; Delaware, to be supplied by J. Kitchum; Barren Fork, Isaac Sanders; Flint, to be supplied by J. Williams; Salisaw, W. S. Derrick; Cherokee Orphan Asylum, W. A. Duncan.

Сностам District—W. G. Davis, Р. Е.

Skullyville, E. R. Shapard; Mushulatubbee, to be supplied by G. Perry; San Bois, to be supplied by Luke Daniels; Perryville, to be supplied; Long Creek, to be supplied by J. B. Luce; New Hope Seminary, E. R. Shapard, Superintendent; District interpreter, W. F. Fulsom.

Chickasaw District—J. H. Walker, P. E.

Tishomingo, S. P. Hicks; Boggy, to be supplied, Jas. Perry; Kiamichia, to be supplied by C. E. Nelson; Doaksville, W. M. Keith, S. P. Willis, Supn'y; Little River, to be supplied; Jacks Fork, to be supplied by M. Perry; Chickasaw, W. E. Parson; Washita, to be supplied; Boggy Depot Colored Charge, to be supplied by Isham Kemp; Blue Colored Charge, to be supplied by Henry Kemp; Doaksville Colored Charge, to be supplied by N. Madison.

Creek District—To be supplied.

Okmulgee and North Fork, to be supplied; Creek Agency, Jas. McHenry; Canadian, John Sevier; Little River, to be supplied; Cane Creek Colored Charge, supplied by P. Stidham; Asbury Manual Labor School, Young Ewing, Superintendent.

Transferred—Jas. Y. Bryce to Trinity Conference, Geo. R. Bryce to North West Conference.

TWENTY-NINTH SESSION.

The twenty-ninth session of the Conference convened under the presidency of Bishop H. H. Kavanaugh, at North Fork, on the 27th day of October, 1874. E. R. Shapard was the secretary. The roll call showed about ten clerical members present. The call of lay delegates showed a list that will be familiar even in our day. Mention is made of J. F. Thompson, Sanders, Choate, Cherokees; from the Chickasaw Nation, G. B. Hester, E. H. Culberson, Brazil Le Flore, W. M. Keith. From the Choctaw District, John H. Mann, Robert S. McCarty. From the Creek District, Judge G. W. Stidham, Samuel Chicote, E. H. Lerblance and Josep Coody.

Calvin M. Slover was announced as a transfer from the Little Rock Conference. Jesse J. Gardner, a local preacher was elected to deacon's orders. W. M. Keith and Henry P. Clay were admitted on trial. The following local preachers were elected to deacon's orders: Frank Gooden, Cowete Micco, Wm. Burgess, Wm. Jones, Walter Collins, James Jefferson, Jacob Marshall and Jesse Peter.

"Wm. J. Spough, an elder from the Moravian Church, stated that he agreed with our doctrine and discipline." At a later period he took the vows as a deacon.

The Conference was asked to express its views on the change in the General Rules adopted by the recent General Conference striking out the clause, "Drunkenness, or drinking spirituous liquors unless in cases of necessity" and substituting therefor the following, "Making, buying, selling, or using as a beverage, intoxicating liquors." The Conference by a vote of 14 to 7, expressed nonconcurrence.

Joseph F. Thompson and W. S. Derrick were admitted into full connection. W. M. Keith was admitted on trial. Frank Gooden, Jesse Peter, Wm. Jones, Walter Collins, Sampson Colbert and W. M. Keith were ordained deacons. The Bishop announced that he had previously ordained Jesse J. Gardner, and J. F. Thompson as deacons.

The statistical report shows 397 white members, 4.347 Indian and 360 colored members, sixty-nine local preachers. Adults baptized 434, infants baptized 409, contributed for missions, \$244.56.

APPOINTMENTS.

Cherokee District-John Harrell, P. E.

Fort Gibson and Tahlequah, to be supplied; Spring Creek, Isaac Sanders and District Interpreter; Claremore, T. K. B. McSpadden; Grand River, Joseph F. Thompson; Barren Fork, to be supplied by T. Smith; Flint, to be supplied by Chas. Duncan; Salisaw, W. S. Derrick, John Sevier; Cherokee Orphan Asylum, W. A. Duncan.

CHOCTAW DISTRICT—E. R. Shepard, P. E.

Skullyville, to be supplied; Mushulatubbee, to be supplied; San Bois, to be supplied; Double Springs, to be supplied; New Hope Seminary, E. R. Shepard, Superintendent.

Kiamichia District—Jesse H. Walker, P. E.

Kiamichia, supplied by C. E. Nelson; Doaksville, W. M. Keith, S. P. Willis, supernumerary; Little River, supplied by G. Nelson; Jacks Fork, supplied by M. Perry; Perryville, to be supplied; Boggy, supplied by Jas. Jerry; Doaksville Colored Charge, supplied by N. Martin.

CHICKASAW DISTRICT-W. G. Davis, P. E.

Chickasaw, N. E. Parsons; Pauls Valley, to be supplied; Caddo Circuit, to be supplied; Tishomingo, to be supplied; Boggy Colored Charge, to be supplied; Blue Colored Charge, to be supplied by A. B. Collit.

CREEK DISTRICT—Calvin M. Slover, P. E.

Okmulgee, to be supplied; Eufanla, supplied by Walter Collins; Creek Agency, James McHenry; Hitchitee, supplied by Toney Burgess; Canadian, H. P. Clay, one to be supplied; Cane Creek Colored Charge, supplied by Peter Stidham; Asbury Manual Labor School, Young Ewing, Superintendent; District Interpreter, Frank Gooden.

Transferred: S. P. Hicks to Arkansas Conference, W. B. Lyda to Holston Conference.

D. B. Cumming, T. B. Ruble and J. C. Robinson are the superannuates.

THIRTIETH SESSION.

The thirtieth session of the Conference convened at Atoka, October 6, 1875. Bishop Geo. F. Pierce present and presiding. E. R. Shapard was elected secretary.

Henry P. Clay was discontinued. Jas. C. Daily was re-admitted. R. N. Francis was received from the Christian Union in elder's orders. James Mullen and A. B. Collit, local preachers, were elected to deacon's orders. N. E. Parsons was received into full connection. F. C. Pearson was re-admitted.

The statistical report shows the following: 313 white members, decrease eighty-four; Indian members, 4,159, decrease 188; colored members 281, decrease seventy-nine; local preachers eighty-five, an increase of sixteen. Missionary collections, \$624.622.

APPOINTMENTS.

CHEROKEE DISTRICT—John Harrell, P. E.

Fort Gibson and Tahlequah, Jas. C. Daily; Spring Creek, Isaac Sanders; Grand River, J. F. Thompson; Claremore, T. K. B. McSpadden; Flint, W. S. Derrick; Salisaw and Canadian, supplied by W. C. Brodie and John Sevier; Cherokee Orphan Asylum, W. A. Duncan.

Muskogee District—To be supplied.

Okmulgee, supplied by F. Gooden; Eufaula, supplied by Rolen; Concharte, James McHenry; Broken Arrow, supplied by Jesse Peter; Hichitee, supplied by M. Mitchell; Cane Creek Colored Charge, supplied by Peter Stidham; Asbury Manual Labor School, Young Ewing, Superintendent.

CHOCTAW DISTRICT—E. R. Shepard, P. E.

Skullyville, to be supplied by W. F. Fulsom; Mushulatubbee, to be supplied; San Bois, to be supplied; Double Springs, to be supplied by James Mullen; New Hope Seminary, E. R. Shapard, Superintendent.

CHICKASAW DISTRICT—J. H. Walker, P E

Boggy Depot, N. E. Parsons; Washita, supplied by A. B. Collit; Kiamichia, supplied by B. Miller and Balinchi; Doaksville, W. M. Keith, S. P. Willis, Supernumerary; Atoka, J. Y.

Bryce, one to be supplied, M. Perry; Doaksville Colored Charge to be supplied; Boggy Depot Colored Charge, to be supplied.

Pauls Valley District—W. G. Davis, P. E.

Tishomingo, F. C. Pearson; Chickasaw, supplied by G. Grayson; Pauls Valley, supplied by Elijah Smoot; Pottawatomie Mission, to be supplied; Elm Springs, to be supplied; Randolphe, R. N. Francis; Blue Clored Charge, to be supplied.

Transferred: C. M. Slover to Little Rock Conference.

THIRTY-FIRST SESSION.

The thirty-first session convened at Vinita, October 26, 1876. Bishop H. N. McTyerie was present and presiding. E. R. Shapard was elected secretary.

About a dozen clerical members answered. The following well-known names of laymen who have been distinguished in our church work and history were members of this session: Samuel Chicote, G. W. Stidham, W. F. Fulsom, R. S. McCarty, G. B. Hester, E. H. Culberson and J. T. Ryan. It was announced that T. B. Ruble and J. C. Robinson, both superannuates, had died during the past year.

Dr. J. B. McFerrin, secretary, and Dr. D. C. Kelly, treasurer, of the Mission Board, were present.

The Conference passed commendatory preamble and resolutions concerning the life and work of John Harrell, requesting him to prepare and preach a semi-centennial sermon, in which he was to embody the history of the principal events which have transpired since the organization of the Conference. Also he was asked to prepare an extended sketch of his own travels and of the events and people in connection with the country and Conference. This paper, which was adopted by a rising vote, was signed by Shapard, Bryce, Ewing and J. C. Daily. One cannot help the regret that the wish of the Conference could not be granted, but John Harrell never attended another session of the Conference. Nor could he have had opportunity to prepare a sketch. In less than two months he and his wife had passed over the "great divide."

F. C. Pearson was located at his own request. Tecumseh

Euner and Moses Mitchell were 'admitted on trial. N. E. Parsons, W. S. Derrick and J. F. Thompson were elected to deacon's orders. J. D Collins, John Ish-tah, Tecumseh Euner, Moses Mitchell, and James Berryhill, local preachers, elected to deacon's orders. J. C. Daily was granted a location on request.

A paper similar to that adopted concerning Harrell was adopted concerning the venerable D. B. Cumming, who was present. The "sketch" asked at the hands of Brother Cumming, it is feared, was never prepared.

R. N. Francis asked permission to withdraw from the ministry of the Methodist Episcopal Church, South. The privilege was accorded him.

The Conference passed resolutions approbative of the work of the Cape May Commission and of regret and sympathy at the death of Dr. E. H. Myers, one of the members of the Commission on behalf of the Methodist Episcopal church South. The Committee on Memoirs J. Harrell and Young Ewing, read their reports concerning T. B. Ruble and J. C. Robinson. Adopted.

The statistical secretary made his report, showing 482 white members, increase 169; 4,142 Indian members, decrease eighty-three; colored members 181, decrease 100; local preachers ninety, increase five. Missionary collections \$282.95. Adults baptized 459, infants baptized 438. Sunday schools forty-four, teachers 149, scholars 972.

APPOINTMENTS.

CHEROKEE DISTRICT—Young Ewing, P. E.

Fort Gibson and Tahlequah, J. F. Thompson, Isaac Sanders; Spring Creek, supplied by Rafe Cameron; Vinita, supplied by J. W. Coward; Claremore, T. K. B. McSpadden J. Horsefly, Interpreter; Flint, to be supplied by C. Duncan and Smallwood; Salisaw, W. S. Derrick, John Sevier; Canadian, supplied by W. C. Brodie, John Sevier, Interpreter; D. B. Cumming, superannuate; Cherokee Orphan Asylum, W. A. Duncan, Superintendent.

Muskogee District--Supplied by Samuel Chicote, P. E. Okmulgee, supplied by Walter Collins; Eufaula, supplied

by Frank Gooden; Concharte, supplied by Tecumseh Euner; Interpreter for Euchee, Samuel Brown; Broken Arrow, James McHenry; Hitchitee, Moses Mitchell; Cane Creek Circuit (colored) supplied by Peter Stidham; Asbury Manual Labor School J. Harrell, Superintendent.

Сностам District—E. R. Shapard, P. E.

Skullyville, supplied by W. F. Fulsom; Mushulatubbee, supplied by Gibson Batiste; San Bois, S. P. Hicks; Double Springs, supplied by Jas. Mullen; New Hope Seminary, E. R. Shapard, Superintendent.

Chickasaw District—J. H. Walker, P. E.

Chickasaw Circuit, N. E. Parsons and two to be supplied by G. Grayson and J. D. Collins; Washita, to be supplied by A. B. Collit; Boggy, to be supplied by Jas. Jerry; Kiamichia, to be supplied by Dan Miller and Balinchi; Doaksville, W. M. Keith, S. P. Willis, Supernumerary; Atoka, J. Y. Bryce and supplied by Moses Perry; Doaksville Circuit (colored) to be supplied; Boggy Depot Circuit (colored) to be supplied; Elm Springs Circuit, W. G. Davis.

THIRTY-SECOND SESSION.

The thirty-second session of the Conference met at Stringtown, September 20, 1877. No Bishop being present, Young Ewing was elected president and E. R. Shapard secretary. On the second day Bishop Marvin arrived and presided to the end of the session.

Walter Collins was admitted on trial. W. M. Keith was received into full connection. J. W. Coward and Samuel Chicote were re-admitted. Chas. Duncan, Joseph Smallwood, Sonne, J. W. Hammer, Chas. Auly, Gibson Grayson, Daniel Miller, Gooden Nelson and Jesse Marshall, local preachers, were elected to deacon's orders. S. P. Willis was continued supernumerary. D. B. Cumming was continued in the superannuated relation. W. G. Davis was located at his request. An election was held for delegates to the General Conference. Young Ewing and J. H. Walker were elected clerical delegates.

J. F. Thompson was the alternate. G. B. Hester and E. H. Culberson were elected lay delegates, with R. S. McCarty as their alternate.

John Harrell had died during the year, and the Committee on Memoirs read their report.

On Sunday the Bishop ordained the following to deacon's orders, viz: J. W. Hammer, Chas. Auley, Daniel Miller, John Ish-tah, Joseph Smallwood, Soune, G. Grayson and Gooden Nelson.

The statistics showed 547 members (whites), 4,442 Indian members, 103 colored. Missionary collections, \$583.00.

APPOINTMENTS.

CHEROKEE DISTRICT—Young Ewing, P. E.

Tahlequah, J. F. Thompson; Fort Gibson, T. K. B. Mc-Spadden; Salisaw, to be supplied; Flint, to be supplied by Chas. Duncan; Vinita, W. S. Derrick; Claremore, J. W. Cowart; Spring Creek, to be supplied by R. Cameron and Soune; Canadian, John Sevier; Cherokee Orphan Asylum, W. A. Duncan.

CHOCTAW DISTRICT—E. R. Shapard, P. E.

Skullyville, supplied by S. G. Harrell; San Bois, supplied by J. P. Mullen; Mushulatubee, to be supplied; New Hope Seminary, E. R. Shapard, Superintendent.

CHICKASAW DISTRICT—J. H. Walker, P. E.

Chickasaw Circuit, N. E. Parsons, G. T. Grayson and J. D. Collins, Supply; Pauls Valley Circuit, to be supplied; Washita, to be supplied; Atoka, J. Y. Bryce; Jacks Fork, supplied by Moses Perry and Balinchi; Boggy, to be supplied by Jas. Jerry; Kiamichia, supplied by A. B. Collit and Daniel Miller; Doaksville, W. M. Keith, S. P. Willis, Supernumerary; Doaksville Colored Charge, Supplied by John Gant; Boggy Depot Colored Charge, supplied by Isaac Kemp.

CREEK DISTRICT—Samuel Chicote, P. E.

Okmulgee, Moses Mitchell; Eufaula, Walter Collins; Hitchitee, supplied by Moses Sayers; Broken Arrow, supplied by Jess Brown; Concharte, to be supplied; Muskogee, James McHenry; Asbury Manual Labor School, to be supplied; Superannuated D. B. Cumming.

THIRTY-THIRD SESSION.

The thirty-third session of the Conference was held at Muskogee, October 17 to 20, 1878. Bishop H. N. McTyerie was president, E. R. Shapard was secretary.

W. L. Mills, was admitted on trial. Moses Mitchell was admitted to full connection. John T. Pitman was re-admitted. Theo. F. Brewer and B. H. Greathouse were received by transfer from Arkansas Conference. Moses Mitchell was elected and ordained to deacon's orders. Wm. M. Keith was elected and ordained an elder. Wm. M. Davis, local, was elected and ordained an elder. S. P. Willis was continued as supernumerary. D. B. Cumming continued the superannuated relation. T. K. B. McSpadden had died during the year.

The summary of statistical reports show 617 white, 4,582 Indian and 108 colored members, 103 local preachers, a small increase in each of them. Baptisms, 363 infants and 222 adults. Sunday schools forty-five, Sunday school teachers 178, Sunday school scholars, 1,110. Contributed for missions \$85.60. Missionary appropriation for past year \$10,000.00.

APPOINTMENTS.

Cherokee District—Joseph F. Thompson, P. E.

Tahlequah and Ft. Gibson, B. H. Greathouse; Greenleaf, Isaac Sanders; Spring Creek, to be supplied by Samuel Smith; Vinita, W. S. Derrick; Claremore, J. W. Cowart; Flint, Young Ewing, Joseph Smallwood; Salisaw, John Sevier; Canadian, Wm. L. Mills; Muskogee and Eufaula, T. F. Brewer; Orphan Asylum, W. A. Duncan, Superintendent.

Choctaw District—E. R. Shapard, P. E.

Mushulatubbee, to be supplied; San Bois, to be supplied by Gibson Battiste; New Hope Academy, E. R. Shapard, Asylum, W. A. Duncan, Superintendent.

Chickasaw District—J. H. Walker, P. E.

Chickasaw, Gibson Grayson, one to be supplied; Atoka, James Y. Bryce; Washita, to be supplied (by A. B. Collett); Pauls Valley, to be supplied; Boggy, to be supplied (by John Allison); Boggy Depot Colored Charge, supplied by Isaac

Kemp; Kiamichia, Daniel Miller, G. Nelson; Doaksville, W. M. Keith, one to be supplied, S. P. Willis, Supernumerary; Doaksville Colored Charge, to be supplied; Jacks Fork, to be supplied (by James Jerry); Blue Colored Charge, to be supplied.

CREEK DISTRICT-Samuel Chicote, P. E.

Muskogee, James McHenry; Eufaula, Moses Siya; Broken Arrow, Frank Gooden; Concharte, to be supplied (by Wm. Jones); Okmulgee, to be supplied (by James Deer); Hitchitee, Moses Mitchell; Asbury Manual Labor School, W. N. Martin, Superintendent.

THIRTY-FOURTH SESSION.

The thirty-fourth session of the Indian Mission Conference was held at Double Springs, September 10-14, 1879. Bishop G. F. Pierce, president; E. R. Shapard was elected secretary.

Samuel Carey was admitted on trial. Gibson Grayson, and W. L. Mills remained on trial. H. M. Granade and P. H. Fishburne were received by transfer from other Conferences. Samuel Carey elected and ordained deacon. Simon P. Willis continued in supernumerary relation. D. B. Cumming and Isaac Sanders were superannuated. John F. Pittman was suspended.

The aggregates of the statistical report show 588 white members, 4.785 Indian members, and 215 colored members and 108 local preachers. There were 472 infants and 279 adults, baptized during the year. Sunday Schools 64, Sunday School teachers 231, Sunday School scholars 1.608—a considerable increase over last year. Contributed for Missions \$273.23. Expenditure of Mission Board for the year \$9.300.00.

The Bishop in stationing the preachers made the following appointments:

APPOINTMENTS.

CHEROKEE DISTRICT—J. F. Thompson, P. E. Talilequah, Fort Gibson and Vinita, Young Ewing;

Tahlequah, P. H. Fishburne; Salisaw, John Sevier, one to be supplied; Spring, Samuel Carey; Grand River, J. W. Cowart; Claremore, W. S. Derrick; Flint, to be supplied; Canadian, W. L. Mills; Sequoyah, to be supplied; Cherokee Orphan Asylum, W. A. Duncan, Superintendent.

Chickasaw District—J. H. Walker, P. E.

Chickasaw, Gibson Grayson; Rail Road, to be supplied; Washita, James Y. Bryce; Pauls Valley, one to be supplied (by J. C. Powell), and N. E. Parsons; Boggy, to be supplied (by James Jerry and John Allison); Boggy Depot Colored Charge, to be supplied (by Solomon Abram); Kiamichia, to be supplied (by A. N. Cole); Doaksville, W. M. Keith, S. P. Willis, Supernumerary; Doaksville Colored Charge, to be supplied; Blue Colored Charge, to be supplied.

CREEK DISTRICT-H. M. Granade, P. E.

Okmulgee, to be supplied; Okmulgee, Samuel Chicote; Muskogee, to be supplied (by Jackson Doyle); Coweta, James McHenry; Eufaula, to be supplied (by Wm. Jones); Concharte, to be supplied (by James Deer); Hitchitee, Moses Mitchell; Muskogee and Eufaula, T. F. Brewer; Asbury Manual Labor School, W. N. Martin.

Сностам District—E. R. Shapard, Р. Е.

Skullyville, to be supplied (by W. B. Austin); Mushulatubbee Circuit, to be supplied (by J. B. Luce and James Mullins); San Bois Circuit, to be supplied (by C. H. Thompson); New Hope Academy, E. R. Shapard, Superintendent.

Note.—The name of B. H. Greathouse and others do not appear in the printed list of appointments and no explanation is given in the minutes.

THIRTY-FIFTH SESSION.

The thirty-fifth session of the Conference was held at Fort Gibson, September 6-10, 1880. Bishop G. F. Pierce, president. E. R. Shapard, secretary.

Leonard Parker, Thomas Barnett, Rowland Brown, Moses Siya, Tecumseh Tydings and J. M. C. Hamilton were admitted on trial. M. L. Butler, C. W. Myatt and John W. Bryant were received by transfer from Arkansas Conference. Thompson Muskrat, Tickeater, Jackson Doyle, Jones Howard, Jesse Brown, were elected and ordained deacons, Eli J. Danley, J. M. C. Hamilton, elected but not ordained. Carroll W. Myatt, J. W. Bryant and Moses Mitchell, traveling preachers, elected and ordained elders. N. E. Parsons was located. J. Y. Bryce and H. M. Granade were each granted supernumerary relations. Isaac Sanders was superannuated. David B. Cumming died during the year and for the first time a full memoir was placed in the minutes of the Conference. S. P. Willis, for several years a supernumerary, was expelled.

There were 457 infants, and 339 adults baptized during the year. There were eighty-six Sunday Schools, 352 Sunday School teachers, 2,411 Sunday School scholars; 758 white members, 4,830 Indian members, 146 colored members; 113 local preachers. Contributed \$361.03. Appropriated by the Missionary Board \$10,000.00.

The following are the appointments stationing the preachers for the next year.

APPOINTMENTS.

CHEROKEE DISTRICT—Young Ewing, P. E.

Tahlequah and Fort Gibson, J. S. Chapman; Muskogee and Vinita, T. F. Brewer; Salisaw, J. W. Bryant and Samuel Carey; Spring Creek, John Sevier; Grand River, J. W. Cowart; Russell Creek, W. L. Mills; Claremore, Leonard Parker; Canadian, W. J. Spough; Cherokee Orphan Asylum, W. A. Duncan.

CHICKASAW DISTRICT-J. H. Walker, P. E.

Chickasaw, Gibson Grayson; Rail Road, C. W. Myatt, J. Y. Bryce, Supernumerary; Washita, J. M. C. Hamilton; Pauls Valley, to be supplied (by J. C. Powell); Red River Mission, to be supplied (by M. D. Hortenbery); Boggy, to be supplied (by James Jerry); Boggy Colored Charge, to be supplied (by Solomon Abram); Kiamichia, to be supplied; Doaksville, W. M. Keith; Doaksville Colored Charge, to be supplied (by Ed. Colbert); Blue Colored Charge, to be supplied.

Creek District—W. S. Derrick, P. E.

Okmulgee, S. Chicote, Rowland Brown; Muskogee, Moses Mitchell; Coweta, James McHenry; Eufaula Circuit, to be supplied (by Wm. Jones); Concharte, Thomas Barnett; Seminole, Teenmseh Tyner; South Canadian, Moses Siya; Wewoka and Seminole Academy, to be supplied; Central, to be supplied (by R. A. Collins); Eufaula, J. F. Thompson; Arkansas River Colored Charge, supplied (by R. Stidham); Asbury Mannal Labor School, J. F. Thompson.

Сностам District—E. R. Shapard, P. E.

Skullyville, W. B. Austin; Poteau, to be supplied by A. S. Smith, H. M. Granade, Supernumerary; Mushulatubbee, to be supplied by Jacoway Billy and J. Mullins; San Bois, to be supplied by C. H. Thompson; New Hope Academy, E. R. Shapard, Superintendent.

Transferred: P. H. Fishburne to the West Texas Conference. J. F. Pittman to Tennessee Conference.

THIRTY-SIXTH SESSION.

The thirty-sixth session of the Conference was held at Caddo, October 5-9, 1881. Bishop G. F. Pierce was the president. E. R. Shapard was elected secretary.

J. L. Keener, J. S. Chapman, Lacey Hawkins, W. J. Spough, J. C. Powell, Thos. Little, Lewis Holsonbake and Jones Howard were admitted on trial.

Leonard Parker, Thos. Barnett, Rowland Brown, Moses Siya, J. M. C. Hamilton and Gibson Grayson remain on trial. Tecumseh Tyner and Samnel Carey were discontinued. W. B. Austin, W. L. Mills and M. L. Butler were admitted into full connection. J. B. Winton was received by transfer.

J. C. Powell, Leonard Parker, J. S. Chapman, W. L. Mills and M. L. Butler, traveling preachers, were elected and ordained deacons. Elbridge W. Brodie, Thomas Little and Jakeway Billy, local preachers, were elected deacons; Thomas Little was ordained deacon. John Sevier, traveling, was elected and ordained elder. Gibson Battiste, local, elected elder. H.

M. Granade was located. James Y. Bryce and Samuel Chicote were each granted supernumerary relation. Isaac Sanders was superannuated.

The following is a summary of the statistical reports of members and local preachers. Indian members 5,296; white members, 969; colored members, 141; local preachers, 109. There had been 371 adult, and 465 infant baptisms during the year. Sunday schools sixty-eight, Sunday school teachers 300, Sunday school scholars 2,338. Contributed for Foreign Missions \$527. Missionary appropriation \$11,575.

The preachers were stationed for the next year as follows:

APPOINTMENTS.

CHEROKEE DISTRICT-Young Ewing, P. E.

Tahlequah and Fort Gibson, J. S. Chapman; Vinita, J. S. Williams; Salisaw Circuit, J. W. Bryant; Spring Creek, to be supplied by J. Smallwood; Fourteen Mile Creek Circuit, Lacey Hawkins; Grand River Circuit, W. L. Mills; Russell Creek, to be supplied; Flint, M. L. Butler; Canadian, J. L. Keener; District Interpreter, John Sevier; Cherokee Orphan Asylum, W. A. Duncan.

CHICKASAW DISTRICT—C. W. Myatt, P. E.

Chickasaw Circuit, G. Grayson; Washita, to be supplied by J. H. Moreland; Tishomingo Circuit, J. Ish-tah; Walnut Bayou, to be supplied by R. M. Hancock; Pauls Valley, J. C. Powell; Mill Creek, to be supplied by M. D. Hortonberry; Boggy Depot Colored Charge, S. Abraham; Blue Colored Charge, to be supplied.

Kiamichia District—J. H. Walker, P. E.

Kiamichia Circuit, to be supplied by G. L. Edmonds; Doaksville, W. M. Keith; Jacks Forks Circuit, to be supplied by Jas. Jerry; Blue Circuit, T. H. Jones; Rail Road Circuit, to be supplied by J. Y. Bryce, supernumerary; Doaksville Colored Charge, to be supplied by E. Colbert; Railroad, J. A. Ball.

MUSKOGEE DISTRICT-J. F. Thompson, P. E.

Okmulgee Station, J. W. Cowart; Okmulgee Circuit, W. J. Spough, S. Chicote, Superannuated; Muskogee Station, T.

F. Brewer; Coweta Circuit, T. Barnett, Jones Howard; Concharte, Jas. McHenry; Eufaula, J. B. Winton; Asbury Manual Labor School, J. F. Thompson, Superintendent.

WEWOKA DISTRICT—W. S. Derrick, P. E.

Muskogee Circuit, M. Mitchell; Eufaula Circuit, M. Siya; Seminole Circuit, Thomas Little; South Canadian Circuit, R. Brown; Wewoka Circuit, to be supplied; Seminole Academy, W. S. Derrick, Superintendent.

Сностам District—E. R. Shapard, P. È.

Skullyville Circuit, W. B. Austin; Poteau Circuit, to be supplied by A. S. Smith; Mushulatubbee Circuit, Jakeway Billy, W. F. Fulsom; San Bois, to be supplied by C. H. Thompson and Isreal Daniel; New Hope Academy, E. R. Shapard, Superintendent.

Transferred: J. M. C. Hamilton to Arkansas Conference.

CHAPTER IV.

EDUCATIONAL WORK OF THE CONFERENCE—ESTABLISHMENT OF DENOMENATIONAL SCHOOLS—RECORDS, 1882-88.

Prior to the year 1881, as a church, we had no schools nor educational property in the bounds of the Indian Mission Conference worthy of mention. And yet our church and Conference had at no time been indifferent to the importance of education, and our preachers fully realized the necessity of schools and of educational work in the civilization and Christianization of the Indian people. The policy which was early adopted by the several tribes and which, to a certain extent prevails, was for the building of national boarding schools. The plan was to erect a building more or less adapted to the purposes of education, in which was placed the requisite furniture and equipments for a school for a certain number of students. The building and its appurtenances would then be let out upon contract for a period of time, as inclination directed or oppor-

tunity offered, to some one of the churches operating in that nation or vicinity. In time the custom was adopted of a contract for five years. The contracting church furnished the superintendent and such faculty as might be required, paying the salaries of the teachers thus employed. The nation to the contract agreed to furnish a specified number of scholars, and to pay a round sum per year for the tuition, board and clothing of each pupil promised or sent to the school. The Indian school authorities alone had the right to say which ones of the Nations' children might attend these schools. The church nor its representatives had anything to do in this selection of students. This was not the sort of educational system from which the best mental and moral results could be expected. It was perhaps as good and as liberal in its provisions as either our church or the Indian government could have done under the circumstances. During the twenty-five to thirty years our church co-operated with the tribal governments a considerable amount of good was done. The evidence of this may be met with in almost any part of the territory if one takes the trouble to look for it. Some of the most prominent men and women in the Conference territory are indebted to these Mission schools for their first impressions as to the importance of both education and religion. There is not, nor has there ever been any doubt, but that our Conference under a more perfect system of control and management, might have achieved grander results. There were different kinds of these schools which from time to time were carried on by the Indian governments, and in which, as a church, we co-operated. First there was the "Industrial School," or as they called it here, the Manual Labor School. These schools for boys had farms connected with them in which the boys were encouraged to labor a part of the time. The idea was a good one, but like all such schools everywhere else, was here only partially successful. Asbury Manual Labor School, in the Creek Nation, was one of the most important of this class. The buildings of this school were destroyed several times by fire. In one or two instances it was said that the buildings was fired by discontented Indian boys, who saw only in the destruction of the school their chance to return home to the free, idle life which they so much desired. When destroyed the last time, it was decided not to --6

rebuild it. The New Hope Seminary for girls, in the Choctaw Nation, was a prominent school in which the girls were taught household affairs as well as mere literary branches.

During the period from 1844 to 1884 we had under our care a number of these schools. Fort Coffee Academy, Asbury Manual, Bloomfield Academy, Chickasaw Academy, Colbert Institute, and several others of lesser note. Over these schools it was the enstom to place our most able and efficient men. And no inconsiderable portion of our Missionary money went to this work of education. It may well be considered a debatable question whether it would not have been better to have provided something in the way of literature for preachers and people in the Indian tongues, and enconraged the preachers to have learned these Indian tongues so that they could use them in their preaching and visiting. Greater results would no doubt have been attained. As it was this system of conducting schools gave the Conference from time to time a great deal of trouble. Most generally it was the question of finances and accounts. Great preachers. great scholars are not always good practical business men. Changes were frequently made by the Conference to secure Some of our preachers seem to have been the best results. successful in the management of these schools and gave satisfaction to all parties interested. Harrell, Paine, Shapard, W. A. Duncan, J. F. Thompson and W. S. Derrick were of this class, and there were perhaps others who did well. ous Orphan Asylum Schools were of a somewhat different The general school idea is carried out, the beneficiaries being orphan chidren of the tribe owning the school. There is no church interest represented in them. The Indian government pays all expenses. If the trustees elect one of our preachers to superintend the school, the Bishop upon recommendation of the Conference usually appoints the chosen preacher to that charge. In this way a member of this conference has been in charge of the Cherokee Orphan School for more than twenty years excepting a year or so. First W. A. Duncan and later J. F. Thompson were superintendents, each for semething near ten years. W. S. Derrick in the same way had been in charge of the Chickasaw Orphan Asylum for a period of a dozen years.

HARRELL INTERNATIONAL INSTITUTE.

The year 1881 dates the inauguration of a new era, in our educational work in the Indian Conference. Rev. Theo. F. Brewer, an educational man, was in charge of our church work at Muskogee. In consultation with leading, public spirited citizens it was decided to attempt the building of a school of high grade for girls which was to be entirely under the control of the Methodist Episcopal Church, South. When the Creek Council met, in November, they granted the trustees of the new enterprise a charter under the name of "Harrell International Institute." The Conference, which met that year early in October, anticipating the action of the Creek Council, showed its approbation of the movement by appointing Bro. Brewer superintendent of the Harrell Interna-School was opened in the Methodist church. tional Institute. In the meanwhile "the committee of ways and means," set about securing funds to erect a suitable building for the new school. The citizens of Muskogee, always liberal, subscribed liberally; still the aggregate amount was not sufficient. some way, perhaps through Bro. Brewer's efforts, Woman's Board of Foreign Missions became interested in the enterprise and contributed \$10,000.00 to the building fund. The Woman's Board of Missions thus acquired a property control of the school. A few years afterward the property was transferred to the control of the General Board of Missions of the Methodist Episcopal Church, South, who retain it now. In the meantime the school has shown a steady increase in patronage, demanding additional room. Large additions were made to the main building in 1895-6 costing several thousands of dollars; other buildings also have been erected. Now the school may be considered as about as well equipped for school work as any other new school in the West. Four or five years ago it was decided to make "Harrell" co-educational. This was an advanced movement. The curriculum was enlarged, thus placing the school in the front rank of live schools doing a fair grade of college work. Rev. Theo. F. Brewer continued in charge of the school till 1896, and to him belongs the credit of being the pioneer in church and religious education in the Indian Mission Conference.

success of the school, both educationally and financially is largely due to his energy and persistence in pushing its various interests forward.

WILLIE HALLSELL COLLEGE.

At the meeting of the Board of Missions in the spring of 1888, an appropriation of \$5,000.00 was made for a college at Vinita, to be known as "Galloway College," which sum of five thousand dollars was to be contingent on the raising of a like amount by the friends of the institution. The "friends of the institution" promptly provided the required \$5,000.00 and the building was immediately begun. By the time of the meeting of the Conference that year, the building was in such a state of completion that it was decided to open the school at once. A little later in the season this was done under the presidency of Professor Bishop, who remained in charge two years. This school in one respect has some advantage over all our other schools. Originally located within a mile of the junction of two great railroads at Vinita, the tendency of the town to build towards the college, thus greatly enhancing the value of the quarter section of land granted to the college by the government of the Cherokee Nation. In 1891 the trustees of Galloway College, in consideration of certain liberal contributions made to this institution by W. E. Hallsell, of Vinita, decided to change the name from Galloway to that of Willie Hallsell, which name it now bears,—the Conference approving the action of the trustees in the change of the name.

Willie Hallsell College having been originally projected as a college for boys, has been made co-educational, and now has a good patronage of both sexes. It is a good work and apparently has a bright future.

PIERCE INSTITUTE.

This school was established in 1885-6, at White Bead Hill, and it enjoys the distinction of being the only school so far as known that has not been assisted by ontside money. The local contributors and some appropriations from the Conference domestic funds, meeting all the expenses. It is of wooden buildings, and has not cost a great deal of money. It had at

first a very good patronage and did good work; but the location of the school was perhaps not a fortunate one. It is still one of the Conference schools, but for the past few years it has been little more than a local, and primary school.

METHVIN INSTITUTE.

This school is at Anadarko, in what a few years ago was called the "wild tribes" country. It has been presided over and built under the efficient management of Rev. J. J. Methvin, a member of the Irdian Conference. The school is the property of the Woman's Board of Foreign Missions, which projected the school and has paid all the expenses. It has a very good equipment of wooden buildings, with a farm attachment. The patronage, though not large, is probably as good as could be expected from a sparsely populated community of Indians, who were certainly heathen pure and simple when the religious and educational work was began among them about the year 1887. Bro. Methvin and his school have done a good work among these wild Kiowas, Comanches and Apaches, who had been brought there from the western plains by the United States Government.

HARGROVE COLLEGE.

In 1895, the friends of religious education at Ardmore, feeling the need of better facilities for education than they had, projected the building of a school of high grade to be known as Hargrove College, under the general supervision of the Presiding Elder of the Ardmore District, Rev. A. C. Pickens, assisted by Dr. A. J. Wolverton and other staunch and liberal laymen. Funds were collected from the liberal citizens of Ardmore and vicinity to erect one wing three stories high of the large building contemplated. The college was located on the northern boundery of the city, a very eligible situation. The work was pushed with such celerity that the trustees were able to open the first session of the school in September of the same year. Since that time the college has been in successful operation. It has at all times had a competent faculty, and it has enjoyed a good patronage of students. meantime efforts were being made to secure the necessary

funds to complete the building. Progress has been made on the main building, and ere this the work is probably finished. The college is co-educational, two dormitories for students boarding had been built. The indication is fair that Hargrove will soon take a prominent position among the educational institutions of our church. [After the above was written news comes that a disastrous fire had visited Hargrove College, totally destroying one of the dormitories.]

METHODS OF WORK—EDUCATIONAL REVIVAL—CHURCH AND PARSONAGE BUILDING.

Methodism has always been an active force, its primary idea has been to "spread Scriptural Holiness" and save the lost. It has gone out in the waysides and hedges, to seek and to save those that were helpless. It has not depended so much upon the educational training and the so called "social influences" to fill up its pews as some others do. Neither have the Methodist preachers been considered as eminent in the domain of proselyting from other churches. very few Methodist preachers who do not regard the proseltying business as a degredation to himself and his church. save the people, then, is to go and seek those who are in the world and in sin and try to secure their salvation. both private and public efforts are necessary. The usual public method is in pulpit preaching, and the song and prayer ser-Sometimes these efforts are protracted. Not unfrequently these "protacted" efforts or meetings are attended with gracious results, and great ingatherings from the world. These methods carried forward for a whole year, by a hundred preachers of more or less efficiency in a specified territory, would not be likely to fail of showing a considerable increase in the number of members.

When our church took hold of the work among the Indians, they met with peculiar difficulties. The most of the people knew no English and our preachers knew no Indian tongue. The interpreter became indispensible. It often happened that the best interpreter obtainable was not a religious man, and the delivery of the gospel message was thereby

weakened. Handicapped as we were by the conditions, we attained to a surprising success. Indian men were converted and went to preaching. This was a great help. In those early days there were still other hindrances. There were few, if any houses of any kind that could be had for holding religious services. Necessity caused a resort to the primitive method of building the "arbor," as it was called, which was nothing more than a bush shed, badly seated, if comfort was The Indian is somewhat different from others in his method of holding a meeting. White people usually have no definite method of holding a meeting. They will be governed by circumstances, it may hold a day or two or for several weeks. The negroes, where they have a good chance, think nothing of carrying on their protracted meetings for several months without an intermission of a day. The Indian will move into camp with his family and certain necessary furniture on Friday evening and he is ready for meeting. pushes the meeting interest day and night too, frequently till Monday morning, then he goes home. Of course, where there are white preachers in charge or it is a conference or a regular camp meeting is being held, things have to be different. But the other practice prevails at the purely Indian meetings. Great good and wonderful results have attended some of these meetings in the woods in the past, many converts and many and many added to the church. It has often happened that a successful meeting has changed in a radical manner the course of a community or of a town. Not only have numbers been converted and added to the church, but all the recognized enterprises of the church are helped, and what had hitherto been recognized as a "hard town" becomes at once a most desirable appointment. Twenty years ago John Harrell reported a wonderful meeting at Webbers Falls in which there were eighty-five accessions to our church. Within the last few years Wagoner, Muskogee, Vinita, Ardmore, Purcell, Chickasha, Duncan, Wynnewood and other towns have reported great meetings and large ingatherings to our church. These may be taken as indicating the spirit that has prevailed more or less throughout the Conference and it explains how a handful at the beginning now shows a roll of over twenty thousand members.

Incidentally the question of church building may be mentioned in this connection. In 1886, which is the earliest reliable report in the possession of the conference, fifty-one church edifices were reported, the value of which is given at \$31,945.00. The average value of these "edifices" would be about \$626.35 each. In 1898 there was reported 243 church edifices, valued at \$150,210.06, the average value of which had fallen to something like \$613.00. In parsonages there was in 4886, only 16; their value is given at \$5,530.00, an average of \$345.62. In 1898 the number of parsonages reported, 100, valued at \$44,213.25, the average value of each, \$441.21. This shows an increase of over sixfold in the number of parsonages, the value of which is eightfold. These figures are substantial proofs of progress in property on these lines. Figures are useful as indicating definite results on questions of facts, but no amount of figures can ever tell all the work accomplished by our Missionaries in the Indian Mission Conference during the last sixty or seventy years. The Indian people were "rough ashlars" and it took not a little of time and labor to bring them to anything like a good degree of The preaching and the educational work were the great levers, but there had to be much in the way of application to the rules of social and domestic life. The marriage question early required the attention, and a solenun deliverance was made by the Conference. It took time and instructions, and sometimes a sharp application of discipline to break up the loose notions that prevailed on the marriage question. A very great change had been made upon the subject in the Indian Territory within the last forty years. In due time the church had educated its people up to a proper recognition of the Christian standard on the subject of marriage and the observance of the Sabbath day. Still there were a great many persons, who neither regarded the laws of God or man, who continued in their unlawful ways till the establishment of the Federal Courts in this country made impressions deep and lasting upon the lawless to such an extent as was not known before, adding much to the peace and security of society, and a potent factor in helping on the work of the church.

CHURCH BUILDING.

An experienced traveler has no difficulty in estimating the character of a town or city after he has given it a superficial looking over. Even as he rushes by on the express train he can give a pretty correct guess of the town by certain signs that never will mislead, provided he gets anything like a good view of the place. The number of church buildings is a good sign that the people, at least the dominant sentiment, are moral, religious. If to the number he can add that of elegance and architectural beauty and finish, he is able to add another point that the town is not only religious, it is also a town of culture and good taste, in which there is wealth, or what is better, public spirit and liberality. The same remark applies to school buildings. Large, elegant school buildings tell a plain story. That much abused word "saloon," tells its story with equal force and clearness, and everybody knows the story it tells, and it need not be told here. I used to never look at one of our church buildings of the twenty-five or thirty years ago period that did not impress me unfavorably. Architectural taste, there never had been any. They were comfortable enough when you got inside of them, except as to seats, which were generally poor. But the building itself was deficient in every element of proportion and harmony. Of outside or inside finish there was none, but it was in the tower or belfry, if there was one, that the great enemy of religion and good taste got in his strongest licks. To attempt to describe two or three of these Archaic monstrosities was in my mind, but they are now gone and happy they are forgotten. Requiescat en pace.

Quite a change had been wrought within the last few years in this respect. At Muskogee, the stone building has been remodeled and much improved in appearance within and without. The cost of the enlargement was considerable. Its seating capacity was nearly doubled. It will likely be sufficient for all our demands for years to come. At Vinita a new church building has been erected which is reported to be commodious, elegant in style and well seated; one of the best churches, it is claimed, in the Conference. Claremore has a comparatively new church building of modern style and finish. At South McAlester there was recently built a valuable house

of worship. It is of good architectual design and finish. It is probably not surpassed in value and in adaption to the purposes designed by any of our church buildings in the Indian Territory. At Wynnewood a beautiful church building was erected about four years ago. When I saw it two years ago it was deficient in good seats. If this has been remedied in an appropriate and fitting manner, this building will easily take rank among the best of our houses in Indian Territory. At a later period our people at Norman have erected a commodious and well finished house of worship. A credit to the town, the church and to the building committee. Duncan and Chickasha have also built good churches, the latter quite recently. The buildings as reported are good and substantial structures, well adapted to religious purposes, and were much needed. Marlow has built a large, substantial, though plain church building. Perhaps the most costly house of worship we have in the Conference is at Oklahoma City. It is of brick and of approved modern design and very well finished. It cost between \$7,000 and \$8,000. At Tablequah we have a plain, neat, brick church, of a little later date than those mentioned. At Eufanla, where the old church brilding was destroyed by fire. and at Checotah, where the former church building was wrecked by a storm, two neat buildings of modern design have taken their places. We have very good houses of worship at many places not mentioned. The design was to show that the spirit of church building had greatly improved and the taste of our people was demanding a better style of buildings than heretofore. Both of these may be considered as good signs of the times for the cause of religion.

The increase in the number of parsonages is both gratifying and encouraging. But there is nothing specially noticeable in either the style or value of these homes of the preachers. This is well; the preacher should expect nothing except comfort for his family. Taste and beauty must wait awhile.

THIRTY-SEVENTH SESSION.

The thirty-seventh session of the Conference was held at Muskogee, September 20-25, 1882. Bishop Pierce was president. J. F. Thompson was secretary.

C. S. Jones was admitted on trial. J. L. Keener, Lacey Hawkins, J. C. Powell, Thomas Little, James Howard and Rowland Brown remain on trial. L. D. Holsonbake was discontinued. Leonard Parker, Thomas Barnett, Gibson Grayson and Moses Siya were admitted into full connection J. N. Moore, J. O. Shanks, J. S. Williams, B. H. Greathouse and J. A. Walden were received by transfer from other Conferences.

Thomas Barnett and Moses Siya, traveling, were elected and ordained deacons. E. B. Jones, C. S. Jones, C. A. Burris, local preachers, were elected and ordained elders. W. L. Mills and W. A. Duncan were located. J. Y. Bryce and Sam Chicote were supernumeraries. Isaac Sanders was continued in the superannuated relation. W. J. Spough, a preacher on wial, had died during the year.

A summary of the statistical report shows a total membership of 6,268, (a decrease of 180,) divided as follows: White. 1,100; colored, thirty; Indians 5,026; local preachers, 112. Infants baptized, 540; adults baptized, 328. Contributed for Missions, \$460.53.

The Missionary appropriation for the year was \$12,000.00.

APPOINTMENTS.

CHEROKEE DISTRICT—Young Ewing, P. E.

Tahlequah and Fort Gibson, M. L. Butler; Vinita, J. O. Shanks; Salisaw, to be supplied (by W. H. Morehead); Spring Creek, L. Hawkins; Grand River, J. S. Williams; Russell Creek, to be supplied (by E. B. Holmes); Claremore, L. Parker; Flint, to be supplied (by C. S. Jones); Canadian, J. L. Keener; District Interpreter, John Sevier; Cherokee Orphan Asylum, J. F. Thompson, Superintendent.

CHICKASAW DISTRICT—C. W. Myatt, P. E.

Chickasaw Circuit, Gibson Grayson; Washita Circuit, J. H. Walker; Red River, to be supplied (by R. A. Hancock); Pauls Valley, J. C. Powell, and one to be supplied (by R. N.

Davis); Rail Road Circuit, J. N. Moore, J. Y. Bryce, Sup.; Boggy, to be supplied (by James Jerry and S. Lewis); Biue, to be supplied; Kiamichia, to be supplied (by G. Nelson and L. W. Cobb); Doaksville, W. N. Keith; District Interpreter, Daniel Miller.

Muskogee District—B. II. Greathouse, P. E.

Okmulgee, W. S. Derrick, S. Chicote, Superinmerary; Coweta, R. Brown; Concharte, T. Barnett; Muskogee, T. F. Brewer; Muskogee Circuit, to be supplied (by Wm. Jones); Enfaula, M. Mitchell; Seminole, Thomas Little; South Canadian, M. Siya; District Interpreter, Jas. McHenry; Seminole Academy, J. A. Walden, Superintendent; Asbury Manual Labor School, B. H. Greathouse, Superintendent; La. vell International Justitute, T. F. Brewer, Principal.

Choctaw District—E. R. Shapard, Р. Е.

Mushulatubbee, Jakeway Billy, W. F. Fulsom; San Bois, to be supplied (by C. H. Thompson and Israel Daniel); New Hope Academy, E. R. Shapard, Superintendent; Skullyvitle, W. B. Austin.

Transferred: J. B. Winton to Sonthwest Missouri Conference; J. W. Bryant to Arkansas Conference; J. S. Chapman to Los Angles Conference.

THIRTY-EIGHTH SESSION.

The thirty-eighth session of the Conference was held at Webbers Falls, September 20-24, 1883. Bishop Pierce, president; E. R. Shapard, secretary.

J. A. Rowan, L. Dobson and M. A. Smith were admitted on trial. James Howard, R. Brown, C. N. Jones and P. W. Cosby remain on trial. J. L. Keener, Lacey Hawkins, J. C. Powell, Thomas Little and G. W. Atkins were admitted into full connection. E. A. Gray, G. W. Atkins, M. A. Clark and P. W. Cosby were received by transfer.

Z. T. Newcom, Israel Daniel, local preachers, elected deacons. Z. T. Newcom was ordained. J. O. Shanks, W. B. Austin, M. L. Butler, J. N. Moore, J. L. Keener and J. C.

Powell, traveling preachers, were elected and ordained elders. Frank Gooden and C. H. Thompsov, local preachers, were elected elders. F. Gooden was ordained elder. Leonard Parker was located. James Y. Bryce and Samuel Chicotewere continued in the supernumerary relation. Isaac Sanders, James McHenry and Moses Mitchell had died during the year.

The statistical report: Baptisms, adults, 361; infants, 482; Sunday Schools, seventy; Teachers, 310; Sunday School scholars, 2,465. No assessments or collections had yet been made in this Conference for worn out preachers, their widows and orphans. Contributed for missions, \$714.00. Members, white, 1,284; colored, twenty; Indian members, 4,774, (decrease, 252); total members, 6,179. Appropriation by the Board of Missions to the work, \$9,000.00.

APPOINTMENTS.

Cherokee District—E. R. Shapard, P. E.

Tahlequah and Ft. Gibson, M. L. Butler; Vivita, L. Dobson; Salisaw Circuit, to be supplied (by W. H. Morehead, John Sevier, Assistant); Spring Creek Circuit, J. S. Williams; Russell Creek Circuit, A. M. Elam; Claremore Circuit, to be supplied (by D. C. Murphy); Flint Circuit, C. S. Jones; Canadian Circuit, W. B. Austin; Webbers Falls, to be supplied; Cherokee Orphan Asylum, J. F. Thompson, Superintendent.

Muskogee District-J. W. Cowart, P. E.

Okmulgee Station, W. S. Derrick; Okmulgee Circuit, R. Brown, S. Chicote, Supernumerary; Coweta, to be supplied (by Jesse Brown); Concharte, T. Burnett, J. Howard; Muskogee Station, T. F. Brewer; Muskogee Circuit, to be supplied (by Wm. Jones); Eufaula Station, M. A. Clark; Eufaula Circuit, Moses Siya; Seminole Circuit, Thomas Little; District Interpreter, Frank Gooden; Asbury Manual Labor School, Young Ewing, Superintendent; Seminole Female Academy, J. A. Walden, Superintendent; Harrell International Institute, T. F. Brewer, President.

CHICKASAW DISTRICT—C. W. Myatt, P. E.

Chickasaw Circuit, Gibson Grayson; Washita Circuit, J. L. Keener; Rail Road Circuit, J. N. Moore, J. Y. Bryce, Supernnmerary; Boggy Circnit, to be supplied (by James Jerry); Kiamichia Circnit, J. H. Walker; Blue Circnit, P. W. Cosby; Doaksville Circnit, W. M. Keith; Jacks Fork Circnit, to be supplied (by G. Nelson).

Pauls Valley District-J. O. Shanks, P. E.

Pauls Valley Circuit, J. C. Powell; Red River Circuit, M. A. Smith; Walnut Bayou Circuit, to be supplied (by J. C. Scivally); Mill Creek Circuit, J. A. Rowan; Johnsonville Circuit, to be supplied (by R. N. Davis); Rush Creek Circuit, to be supplied (by James Florence).

Choctaw District—E. A. Gray, P. E.

Skullyville Circuit, G. W. Atkins; Mushulatubbee Circuit, to be supplied (by J. B. Luce and W. F. Fulsom); San Bois Circuit, to be supplied (by C. H. Thompson); New Hope Seminary, E. A. Gray, Superintendent.

B. H. Greathouse, transferred to the Arkansas Conference.

THIRTY-NINTH SESSION.

The thirty-ninth session of the Conference was held at White Bead Hill, September 18-21, 1884. Bishop Hargrove, President; E. R. Shapard, Secretary.

E. W. Brodie, W. H. Morehead, J. C. Craig, F. E. Shanks, J. C. Scivally, C. F. Roberts and Thomas J. Beckham were admitted on trial.

L. S. Byrd, Leonidas Dobson, J. A. Rowan and M. A. Smith remained on trial. Jones Howard and Rowland Brown were discontinued. C. S. Jones and P. W. Cosby were admitted into full connection.

Lewis S. Byrd, (on trial) and L. W. Rivers were received by transfer.

P. W. Cosby, traveling, was elected and ordained deacon. Bear Timpson, D. C. Murphy, J. C. Craig, J. C. Scivally, R. H. Grinstead and J. A. Rowan, local preachers, were elected deacons. Of these J. C. Scivally, R. H. Grinstead and J. A. Rowan were ordained deacons.

- J. E. Smallwood and C. F. Roberts, local preachers, were elected elders. C. F. Roberts was ordained.
- J. Y. Bryce was continued as supernumerary. Samuel Chicote had died during the year. The statistics show encouraging gains: White members, 1,800, increase 516; colored members, twenty-three, increase three; Indian members, 5,269, increase 405; total members, including 121 local preachers, 7,213. Baptisms, adult 638; infants, 594. Sunday Schools, ninety-four; Sunday School teachers, 400; Sunday School scholars, 3,782. Assessed to "Conference Claimants," \$150; paid \$88,20. Contributed for Missions, \$1,244,50. Appropriated by Mission Board this year, \$11,500,00.

APPOINTMENTS.

Cherokee District—E. R. Shapard, P. E.

Tahlequah Circuit, M. L. Butler; Ft. Gibson Circuit, to be supplied (by J. B. Williams); Vinita Circuit, L. Dobson; Spring Creek Circuit, Lacey Hawkins; Grand River Circuit, C. S. Jones; Caney Circuit, to be supplied (by D. C. Murphy); Neosho Circuit, J. W. Cowart; Carey's Ferry Circuit, L. S. Byrd; Spavinaw Circuit, to be supplied; Cherokee Orphan Asylnm, J. F. Thompson; District Interpreter, John Sevier.

CHICKASAW DISTRICT—C. W. Myatt, P. E.

Chickasaw Circuit, L. W. Rivers, G. Grayson; Washita Circuit, J. L. Keener; Railroad Circuit, J. N. Moore; Caddo Circuit, P. W. Cosby; Boggy Circuit, to be snpplied (by James Jerry); Blue Circuit, Thomas J. Beckham; Kiamichia Circuit, to be supplied (by B. M. Rhea); Doaksville Circuit, W. M. Keith; Long Creek Circuit, J. H. Walker; Wahpanucka Institute, L. W. Rivers; Interpreter Doaksville Circuit, to be supplied.

CHOCTAW DISTRICT—E. A. Gray, P. E.

Skullyville Circuit, to be supplied; Poteau Circuit, W. H. Morehead; Mushulatubbee Circuit, to be supplied by J. B. Luce; San Bois Circuit, J. S. Williams, one to be supplied; Salisaw Circuit, G. W. Atkins; Canadian Circuit, to be supplied (by G. S. Yarborough); New Hope Seminary, E. A. Gray, Superintendent; Webbers Falls Station and School, E. W. Brodie; District Interpreter, to be supplied (by W. F. Fulsom).

Muskogee District-M. A. Clark, P. E.

Muskogee Station, T. F. Brewer; Enfaula Station, to be supplied (by C. C. Spence); Okumlgee Station, J. A. Walden; Okumlgee Circuit, Moses Siya; Coweta Circuit, to be supplied (by Jesse Brown); Harrell Institute, T. F. Brewer, President; Asbury Manual Labor School, M. A. Clark, Superintendent; District Interpreter, to be supplied.

Seminole District—W. S. Derrick, P. E.

Muskogee Circuit, to be supplied (by Wm. Jones); Eufaula Circuit, to be supplied (by Samuel Bradley); Seminole Circuit, Thomas Little; South Caradian, to be supplied (by W. Jimboy); Seminole Female Academy, Wm. S. Derrick, Superintendent; District Interpreter, to be supplied.

Pauls Valley District—J. O. Shanks, P. E.

Pauls Valley Circuit, J. C. Powell; Beef Creek Circuit, F. E. Shanks; Thackerville, to be supplied (by J. T. Hall); Burneyville Circuit, J. C. Sciva'ly; Leon Circuit, C. F. Roberts; Mill Creek Circuit, J. A. Rowan; Johnsonville Circuit, to be supplied (by A. N. Averyt); Rush Creek Circuit, J. K. Florence; Glass Creek Circuit, J. C. Craig; Lebanon Circuit, M. A. Smith; Chickasaw Orphan Asylum, M. A. Smith; Pierce Institute, J. C. Powell.

Young Ewing transfered to Arkansas Conference.

FORTIETH SESSION.

The fortieth session of the Conference was field at Oak Lodge, (or Skullyville) September 17-20, 1885. Bishop Granberry, president; E. R. Shapard, secretary.

A. J. Culwell, S. Folger, T. H. Shannon, J. J. Methvin, J. T. Hall and A. N. Averyt were admitted on trial. Thomas J. Beckham and L. Dobson were discontinued. L. W. Rivers, L. S. Byrd and Jas. A. Rowan were admitted into full connection. J. W. McCreary, W. R. Branham, A. M. Elam, C. C. Spence, G. S. Yarborough were received by transfer from other Conferences.

L. W. Rivers was elected and ordained deacon. R. S. / Fariser, L. W. Cobb, J. K. Florence, A. J. Culwell and John B. Luce, local preachers, were elected deacous. R. S. Frasier, L. W. Cobb, J. K. Florence, A. J. Culwell, J. B. Luce, D. C. Murphy, Isreal Daniel and Crowder B. Moseley, local preachers, were ordained deacons.

Clarkson S. Jones, a traveling preacher was elected and ordained elder. Geo. T. Edmonds, Chas. C. Spence and John J. Methvin, local preachers, were elected elders. P. W. Cosby had died during the year.

The statistical report gives the following items of interest: Adult baptisms, 566; infant baptisms, 504; Sunday schools, eighty-four; Sunday school teachers, 390; Sunday school scholars, 3,129. Assessed for Conference claimants, \$200.00, collected on this account, \$118.75. Contributed for Missions, \$1,140.00. Number of members: White, 2,434; Indian, 4,850; colored members, twenty-three; local preachers, 112; total of members this year, 7,419. Money appropriated by the Board of Missions, \$9,000.00.

Educational statistics show three contract national schools under our control: New Hope Female Seminary, with 100 pupils; Asbury Manual Labor School, with eighty pupils—boys: Seminole Female Academy with forty girls. Three other schools belonging to the Conference were the Harrell Institute, about 100 pupils; Webbers Falls High School, with about fifty pupils; Pierce Institute, with sixty pupils. Three National schools were under the superintendency of members of the Conference, as shown by the appointments.

APPOINTMENTS.

CHEROKEE DISTRICT-E. R. Shapard, P. E.

Tahlequah Circuit, M. L. Butler; Fort Gibson Circuit, G. S. Yarborough,; Vinita Circuit, J. W. McCreary; Grand River Circuit, C. S. Jones; Coody's Bluff Circuit, T. H. Shannon; Caney Creek Circuit, to be supplied (by D. C. Murphy); Flint Circuit, W. B. Austin; Spring Creek Circuit, Lacey Hawkins; Cherokee Orphan Asylum, J. F. Thompson, Superintendent.

CHICKASAW DISTRICT—J. L. Keener, P. E.

Chickasaw Cirucuit, G. Grayson; Washita Circuit, J. N. Moore; Railroad Circuit, J. Y. Bryce; Caddo Circuit, F. E. Shanks; Kiamichia Circuit, supplied (by G. Nelson and S. W. Cobb); Boggy Circuit, to be supplied (by J. Jerry); Doaksville

Circuit, W. M. Keith; Long Creek Circuit, J. H. Walker; Blue Creek Circuit, to be supplied (by C. E. Gooding); Interpreter for Doaksville Circuit, to be supplied (by Isom Walker); Interpreter to Long Creek Circuit, to be supplied (by Daniel Miller).

Canadian District—C. W. Myatt, P. E.

Skullyville Circuit, J. S. Williams; Poteau Circuit, A. J. Culwell; Mushulatubbee Circuit, to be supplied (by J. B. Luce); San Bois Circuit, J. W. Cowart and one to be supplied (by Isreal Daniel); Salisaw Circuit, G. W. Atkins; Canadian Circuit, S. Folger; Webbers Falls Station, L. W. Rivers; Illinois Circuit, John Sevier District Interpreter, supplied (by W. F. Fulsom); New Hope Seminary, J. J. Methvin Superintendent; District High School, L. W. Rivers, Superintendent.

Muskogee District—M. A. Clark, P. E.

Muskogee Station, T. F. Brewer; Eufaula Station, C. C. Spence; Okmulgee Station, to be supplied; Okmulgee Circuit, Moses Siya; Concharte Circuit, to be supplied; Coweta Circuit, to be supplied (by T. Tiger); Eufaulu Circuit, to be supplied (by S. Bradley); South Canadian Circuit, to be supplied (by Wm. Jimboy); Seminole Circuit, Thomas Little; Sa-sak-wa Circuit, W. S. Derrick; Chillocco Mission, E. A. Gray; Harrell International Institute, T. F. Brewer, Bresident and Editor of Our Brothers in Red; Asbury Manual Labor School, C. C. Spence, Superintendent; Seminole Female Academy, W. S. Derrick, Superintendent; Chillocco Indian School, W. R. Brantham, Superintendent, E. A. Gray, Teacher; District Interpreter, to be supplied.

Pauls Valley District—J. O. Shanks, P. E.

Pauls Valley Circuit, J. C. Powell; Johnsonville Circuit, to be supplied (by J. K. Florence); Beef Creek Circuit, to be supplied; Lebanon Circuit, M. A. Smith; Thackerville Circuit, J. T. Hall; Burneyville Circuit, J. C. Scivally; Leon Circuit, C. F. Roberts; Beaver Creek Circuit, J. A. Rowan; Pierce Institute, J. C. Powell, President. M. A. Smith, Teacher in Chickasaw Orphan Asylum.

Transferred: A. M. Elam and Jas. A. Walden to Arkansas Conference; W. H. Morehead to Northwest Missouri Conference.

FORTY-FIRST SESSION.

The forty-first session of the Conference was held at Eufaula, October 20-25, 1886. Bishop Galloway, president; E. R. Shapard, secretary.

A. C. Pickens, J. K. Florence, L. A. Stuckey and J. R. Holland were admitted on trial. F. E. Shanks, C. C. Spence, M. A. Smith, G. S. Yarborough and C. F. Roberts were admitted on trial. Young Ewing was received by transfer. F. E. Shanks, traveling, was elected and ordained deacon.

A. B. Kirkpatrick, C. E. Gooding, S. Folger, L. H. Stuckey and J. T. Hall, local, were elected and ordained deacons.

Morgan A. Smith, local, was elected and ordained elder.

Lacey Hawkins and John Sevier were each granted a supernumerary relation. Young Ewing was superannuated.

The following is the number of local preachers and members in the several circuits and stations. Local preachers, 115; Indian members, 5,485; white members, 2,932; colored members, thirty-two; total, 8,564—an increase over the previous years of 1,145 members.

Infants baptized, 559; adults, baptized 1,126. Number of Sunday schools, eighty-six; Teachers, 440; Sunday school scholars, 3,797.

Collected for superannuated preachers and the widows and orphans of preachers, \$159.40; collected for Foreign Missions, \$1,552.35. Contributed for church extension, \$229.05. Number of church edifices, fifty-seven; value \$31,945.00. Number of parsonages, sixteen; value, \$5,530.00.

Appropriations by Mission Board for the year, \$8,000.00.

APPOINTMENTS.

CHEROKEE DISTRICT—W. B. Austin, P. E.

Tahlequah Circuit, F. E. Shanks; Fort Gibson Circuit, G. S. Yarborough; Vinita Circuit, J. W. McCreary; Grand River Circuit, M. A. Smith; Coody's Bluff, J. S. Williams; Caney Circuit, to be supplied (by D. C. Murphy); Careys Ferry Circuit, L. S. Byrd; Flint Circuit, G. W. Atkins; Spring Creek Circuit, to be supplied (by N. Sanders); Lacey Hawkins, Supernumerary; Claremore Circuit, to be supplied; Cabin Creek Circuit, to

be supplied (by W. P. Pipkin); Byrd Creek Circuit, to be supplied (by A. B. Kirkpatrick); Cherokee Orphan Asylum, J. F. Thompson, Superintendent.

Chickasaw District—J. L. Keener, P. E.

Chickasaw Circuit, Gibson Grayson; Washita Circuit, J. T. Hall; Railroad Circuit, J. Y. Bryce; Caddo Circuit, M. L. Butler; Kiamichia Circuit, to be supplied (by C. E. Nelson and G. Nelson). Boggy Circuit, to be supplied (by L. W. Cobb); Cedar Grove Circuit, W. S. Derrick; Doaksville Circuit, W. M. Keith, Sugar Creek Circuit, J. H. Walker; Bloomfield Circuit, to be supplied (by C. E. Gooding); Wahpanucka Academy, E. W. Brodie, Teacher.

Canadian District—C. W. Myatt, P. E.

Skullyville Circuit, A. J. Culwell; Potean Circuit, J. W. Cowart; Mushulatubbee Circuit, to be supplied (by J. B. Luce); Tuskahomma Circuit, to be supplied (by J. W. Lowery); Sans Bois Circuit, Stephen Folger, one to be supplied (by Willis Tobley); Salisaw Circuit, C. S. Jones; Webbers Falls Station, L. W. Rivers; Illinois Circuit, T. H. Shannon; Andrew-Marvin Institute, L. W. Rivers, President; District Interpreter, to be supplied.

Muskogee District—M. A. Clark, P. E.

Muskogee Station, J. O. Shanks; Enfanla Station, E. R. Shapard; Okumlgee Station, to be supplied; Chillocco Indian School, W. R. Branham, Superintendent, E. A. Gray, Teacher; Okumlgee Circuit, to be supplied (by S. Bradley); Concharte Circuit, to be supplied (by F. Gooden); Coweta Circuit, to be supplied (by James Gray); Springfield Circuit, to be supplied (by Wm. Jimboy); South Canadian Circuit, to be supplied (by Moses Sawyer); Seminole Circuit, Thomas Little; Sa-sak-wa Circuit, J. J. Methvin; Chillocco Mission, E. A. Gray; Ponea and Washita Circuit, to be supplied; Harrell International Institute, T. F. Brewer, President and Editor "Our Brothers in Red"; Asbury Mannal Labor School, E. R. Shapard, Superintendent; Seminole Female Academy, J. J. Methvin, Superintendent; District Interpreter, to be supplied (by D. L. Berryhill).

PAULS VALLEY DISTRICT—J. N. Moore, P. E.

Pauls Valley Circuit, A. N. Averyt; White Bead Hill Circuit, J. C. Powell; Johnsonville Circuit, J. K. Florence; Beef Creek Circuit, L. H. Stuckey; Lebanon Circuit, J. A. Rowan; Thackerville Circuit, J. R. Holland; Lone Grove Circuit, J. C. Scivally; Leon Circuit, C. F. Roberts; Beaver Creek Circuit, to be supplied (by J. W. Davenport); Wild Horse Creek Circuit, to be supplied (by E. F. McClanahan; Pierce Institute, J. C. Powell, President, C. C. Spence, Agent.

FORTY-SECOND SESSION.

The forty-second session of the Conference was held at Vinita, October 12-17, 1887. Bishop Galloway, president; E. R. Shapard, secretary.

H. T. Lyles, M. H. Wagnon, William Jimboy, D. L. Berryhill, T. W. Norwood and William P. Pipkin were admitted on trial. Stephen Folger was discontinued at his own request.

J. T. Hall, J. J. Methvin and T. H. Shannon were admitted into full connection. L. S. Byrd and C. C. Spence remain in this class. Thomas C. Bradford was received by transfer from the Mississippi Conference. Thomas H. Shannon, traveling, was elected and ordained deacon. Bear Timpson, Eastman Battice, W. F. Hargraves and James R. Holland, local, were elected deacons. They were probably ordained also, though the record does not so state. James A. Rowan and L. W. Rivers, traveling, were elected and ordained elders. Coleman E. Nelson and E. F. McClanahan, local, were elected elders, not ordained. Moses Sawyer was located. Young Ewing and J. H. Walker were superannuated. John Sevier had died during the year.

Local preachers and members reported this year: Local preachers, 129; Indian members, 5,246; white members, 3,514; colored members, eleven; total, 8,900; increase, 336.

Baptisms reported: Infants, 586; adults, 513; Sunday schools, 110; teachers, 477; Sunday school scholers, 3,981. Collected for Conference claimants, \$250.00. Contributed for Foreign Missions, \$1,734.45; for Domestic Missions, \$250.00; aggregate, \$1,984.45. Contributed for church extension:

Churches, \$442.22; parsonages, \$133.00; total, \$575.22. Number of church edifices, seventy; value, \$31,800.00. Number of parsonages, seventeen; value, \$7,075.00.

The educational reports show Asbury Mannal Labor School with eighty scholars; Webbers Falls, with seventy scholars; Pierce Institute, seventy scholars; Harrell Institute, 118 scholars; Seminole Institute, fifty-nine scholars; total scholars, 357.

Expended by the Board of Missions this year, \$10,975.00.

APPOINTMENTS.

Cherokee District—L. W. Rivers, P. E.

Tablequah Circuit, J. O. Shanks; Fort Gibson Circuit, F. E. Shanks; Vinita Station, J. W. McCreary; Grand River Circit, M. A. Smith; Coody's Bluff Circuit, J. S. Williams; Caney Circuit, to be supplied (by A. B. Kirkpatrick); Carey's Ferry Circuit, to be supplied (by Wm. Evans); Flint Circuit, G. W. Atkins; Claremore Circuit, T. W. Norwood; Cabin Creek Circuit, A. J. Culwell; Saline Circuit, to be supplied (by Bear Timpson); Wyandotte Mission, J. W. Cowart; Cherokee Orphan Asylmn, J. F. Thompson, Superintendent.

Chickasaw District—J. L. Keener, P. E.

Chickasaw Circuit, Gibson Grayson; Pennington Circuit, to be supplied (by Wm. Harkins); Boggy Depot Circuit, J. T. Hall; Railroad Circuit, E. R. Shapard; Camp John Circuit, to be supplied (by J. W. Davis); Atoka and Caddo, M. L. Butfèr; Boggy Circuit, L. W. Cobb; North Boggy Circuit, to be supplied (by Ira W. Bryce); Kiamichia Circuit, to be supplied (by E. Battice); Tuskahomma Circuit, H. T. Lyles; Cedar Bluff and Stonewall Circuit, W. S. Derrick; Sugar Creek Circuit, T. H. Shannon; Colbert Circuit, to be supplied (by J. F. Wagnon); Pleasant Hill Circuit, to be supplied (by Moses Wade).

Canadian District—W. B. Austin, P. E.

Muskogee Station, J. Y. Bryce; Enfanla Circuit, C. W. Myatt; Canadian Circuit, A. C. Pickens; Webbers Falls Station, J. C. Powell; Illinois Circuit, M. H. Wagnon; Salisaw Circuit, L. S. Byrd; Skullyville Circuit, J. A. Rowan; Potean Circuit, to be supplied (by J. P. Breggs); Mushulatubbee Circuit, to be supplied (by J. B. Luce); Cavanaugh Circuit, to be

supplied (by J. G. Lowery); San Bois Circuit, W. P. Pipkin; Harrell Institute, T. F. Brewer, President and Editor of "Our Brothers in Red"; Andrew-Marvin Institute, J. C. Powell, President.

OKMULGEE DISTRICT—M. A. Clark, P. E.

Okmulgee Station, G. S. Yarborough; Okmulgee Circuit, to be supplied (by S. Bradley); Spring Creek Circuit, Wm. Jimboy; Seminole and South Canadian Circuit, Thomas Little and one to be supplied (by Thos. Hully); Coweta Circuit, to be supplied (by Jesse Brown); Concharte Circuit, to be supplied (by William Jones and Moses Asbury); Ponca and Pawnee Mission, W. R. Branham; Tulsa and Red Fork, to be supplied; Pawhuska and Bird Creek, to be supplied (by D. C. Murphy); Western Tribes Missionary, J. J. Methvin; Shawnee, Kickapoo, Sac and Fox Mission, Clarkson S. Jones; Nuyaki, to be supplied (by F. Gooden); Chillocco Indian School, T. C. Bradford, President, W. R. Branham, Teacher; District Interpreter, D. L. Berryhill.

Pauls Valley District—J. N. Moore, P. E.

White Bead Hill, to be supplied; Pauls Valley Circuit, A. N. Averyt; Johnsonville Circuit, C. F. Roberts; Purcell and Silver City, to be supplied (by J. M. Lusk); Beef Creek Circuit, J. K. Florence; Rush Creek Circuit, to be supplied (by J. M. Miller); Wild Horse Creek Circuit, to be supplied (by E. F. McClanahan); Mud Creek Circuit, to be supplied (by J. H. Terrell); Beaver Creek Circuit, to be supplied (by John Holland); Leon Circuit, Jas. R. Holland; Lone Grove Circuit, J. C. Scivally; Thackerville Circuit, L. H. Stuckey; Lebanon Circuit, to be supplied (by J. W. Davenport); Mill Creek Circuit, to be supplied (by J. A. Gibson).

DOAKSVILLE DISTRICT-W. M. Keith, P. E. .

Clear Creek Circuit, to be supplied (by Wilson Aaron); Kulli-Tulko Circuit, to be supplied (by John Taylor); Kulli-Chito Circuit, to be supplied (by Kainimubbee); Kulli Tugo Circuit, to be supplied (by Sampson Colbert); Cedar Creek Circuit, to be supplied (by G. Nelson).

E. A. Gray and C. C. Spence transferred to the North Georgia Conference.

FORTY-THIRD SESSION.

The forty-third session of the Conference was held at White Bead Hill, October 10-15, 1888. Bishop J. S. Key, president; E. R. Shapard, secretary.

A. J. Boyd, J. S. Lamar, R. H. Grinstead, J. F. Wagnon, John Y. Bryce, C. W. Burks, J. H. Terrell and J. W. Lloyd were admitted on trial.

The statistical report furnishes the following items: Local preachers, 147; Indian members, 4,954; white members, 3,616; colored, seventeen; total, 8,724 members. Moneys expended for church purposes, \$4,164.73. Collected for Domestic Missions, \$1,000.00; Foreign Missions, \$1,171.62. Sunday Schools, 129; officers and teachers, 661; Sunday School scholars, 4,301. Church edifices, ninety; value, \$36,475.00. Parsonages, twenty-four; value, \$10,025.00. Expenditure by Board of Missions for the year, \$17,874.60. The Board of Missions in their report, including the past year, claimed an expenditure from 1846 to 1888, (not including the years from 1862 to 1870) amounting to the sum of \$379,275.10.

APPOINTMENTS.

CHEROKEE DISTRICT—M. A. Clark, P. E.

Tahlequah Station, J. O. Shauks; Fort Gibson Circuit, F. E. Shanks; Vinita Station, L. W. Rivers; Grand River Circuit, J. S. Lamar; Coody's Bluff Circuit, to be supplied (by A. B. Kirkpatrick); Caney Circuit, to be supplied (by J. A. McKinney); Carey's Ferry Circuit, J. W. Cowart; Faint Circuit, G. W. Atkins; Spring Creek Circuit, to be supplied (by Thos. Muskrat); East Frisco Circuit, J. S. Williams; West Frisco Circuit, G. S. Yarbrough; Paw Paw Circuit, to be supplied (by Bear Timpson); Tahlequah Circuit, to be supplied; Agent Galloway College, J. W. McCreary; Cherokee Orphan Asylum, J. F. Thompson, Superintendent.

OKMULGEE DISTRICT—C. W. Myatt, P. E.

Okmulgee Circuit, to be supplied (by Jas. Smith); Chicote Circuit, D. L. Berryhill; Springfield, Thomas Little; Nuyaka Circuit, to be supplied (by W. Jones); Coweta Circuit, to be supplied (by W. Tiger); Sapulpa Circuit, to be supplied (by

Moses Asbury); Bird Creek Circuit, to be supplied (by D. C. Murphy); Chillocco Schools, T. C. Bradford; District Interpreter, D. L. Berryhill; Sac and Fox, to be supplied; Ponca and Pawnee, to be supplied; Fort Reno, to be supplied.

DOAKSVILLE DISTRICT-W. M. Keith, P. E.

Clear Creek Circuit, to be supplied (by W. Aaron); Kullituklo Circuit, to be supplied (by John Taylor); Kullicheto Circuit, to be supplied (by Kanimubbee); Bok-lusa Circuit, to be supplied (by S. Colbert); Kiamichia Circuit, to be supplied (by E. Batiste); Cedar Creek Circuit, Greenfield Circuit, Tuskahomma Circuit, Tishomingo Circuit and Sugar Creek Circuit, all to be supplied.

CANADIAN DISTRICT-W. B. Austin, P. E.

Muskogee Station, J. Y. Bryce; Eufaula Circuit, E. R. Shapard; Canadian Circuit, A. C. Pickens; Webber's Falls Circuit, A. J. Boyd; Salisaw Circuit, L. S. Byrd; Skullyville Circuit, to be supplied (by I. G. Lowery); Poteau Circuit, James A. Rowan; Mushalatubbee Circuit, to be supplied (by W. F. Fulsom); Cavert Circuit, to be supplied; Sans Bois Circuit, W. P. Pipkin; T. F. Brewer, Superintendent of Harrell Institute and Editor of "Our Brother in Red;" Andrew Marvin Institute, to be supplied.

CHOCTAW DISTRICT—J. L. Keener, P. E.

Chickasaw Circuit, Gibson Grayson; Sulphur Springs Circuit, to be supplied (by J. D. Collins); Wichita, to be supplied (by William Hawkins); Boggy Depot Circuit, J. W. Lloyd; McAllister and Krebs, M. A. Smith; South Canadian Circuit, R. H. Grinstead; Kiowa Circuit, J. T. Hall; Atoka and Caddo, M. L. Butler; Lehigh and Stringtown, Charles W. Burks; Cedar Grove and Stonewall, J. F. Wagnon; Boggy Circuit, L. W. Cobb; Colbert, to be supplied; Pleasant Hill, to be supplied (by M. Wade); Tishomingo Circuit, to be supplied; Collins Institute, to be supplied.

Paul's Valley District-J. N. Moore, P. E.

Winnewood Circuit, A. N. Averyt; White Bead Hill Circuit, J. C. Powell; Johnsonville Circuit, C. F. Roberts; Purcell and Silver City, W. S. Derrick; Beef Creek Circuit, J. K.

Florence; Rush Creek and Wichita, T. H. Shannon; Wild Horse Creek Circuit, H. T. Lyles; Mound Creek Circuit, J. H. Terral; Red River Circuit, M. H. Wagnon; Leon Circuit, J. R. Holland; Ardmore Circuit, L. H. Stuckey; Thackerville Circuit, J. Y. Bryce, Jr.; Lebanon Circuit, to be supplied (by J. W. Davenport); Mill Creek Circuit, J. C. Scivally; Anadarko, J. J. Methvin; Pierce Institute, to be supplied (by J. Farriss).

W. R. Brantham transferred to the North Georgia Conference; Young Ewing, one of the faithful old men, died during the year. The Conference held appropriate memorial services.

Enlargement of the Field and Extension of the Work—Increase of Membership—Records, 1889-98.

The decided improvement which began to be noticed in all the departments of Conference some ten years ago has continued to advance steadily since that date, and that period may be regarded as a new and important era in the history. Some of the points operating in the matter may be noted. One was the opening of Oklahoma Territory to settlement. An entire new district was added to our Conference roll. A number of valuable transfers came about the same time. Thus the field was enlarged and the number of efficient workers was increased.

It may be stated that about the same time we succeeded in getting loose from all connection with the national or tribal contract schools. Our connection with those schools had never been either satisfactory or productive of very good results. A little later in the world's history we were to see these schools become the prizes to be dispensed by the successful political party for the time being and we were fortunate in getting away from these things in good time. We are now, and have been for some time, building and fostering educational institutions of our own, from which we may reasonably expect more satisfactory results in the end.

We have made a great improvement in all church finances. The various Conference collections receive an attention now,

and yield returns that must have been undreamed of by the old preachers, a quarter of a century ago. In the matter of Domestic Missions, and funds for "Conference claimants," there was nothing done during more than half of the Conference history. Even for "Foreign Missions" next to nothing was done for years. It is even told for the truth that some of these old missionary fathers were wont to relieve the minds of their audiences by assuring them that they were provided for, and they did not need any money from the congregation. Our finances are not yet what they should be, but the indications now for a steady advance in the future till something like our full measure of duty will be met. In the matter of ministerial supply, we were never so well off as we are now, and the prospect grows better each year. The first years of our Conference, the majority of our real capable preachers were employed in the schools, thus crippling the field operators great ly. Too much of the field work was in the hands of inexperienced "supplys." Now this is all changed, we have almost enough men to man the work. The Conference is already a large one, both in extent of its territory, and also in the list of its members, and the prospects for expansion and increase of preachers is encouraging.

WOMAN'S WORK.

Always interested in the work of the church, the women have in all ages been conspicuous for their sympathy and help-fulness in the cause of religion. It remained for the age in which we live to be signalized by the encouraged efforts in the cause of the Master. The organized effort made by the women of the Methodist Episcopal Church, South, when the Women's Foreign Missionary Society was first inaugurated dates a new and important epoch in the history of our church.

The Indian Territory not being a foreign country, the Women's Society of Foreign Missions have not done a great deal of work within the bounds of the Indian Mission Conference, excepting that of maintaining their organization, collecting funds, and contributing in a general way to the work of the general society. Two exceptions to this statement may be made. It was the Woman's Board of Foreign Missions that

first pnt money from the ontside into the bnilding of Harrell International Institute. The exact amount need not be given here, but enough was contributed to make the first building a certainty. The history of this society in connection with that school during a half dozen or more of years need not be dwelt on. They finally exchanged the Harrell Institute property for other property in foreign lands, leaving the school property in possession of the General Board of Missions. Still, what was done was needed to be done. We have this well housed school, partly at least because of the interest and money of the Woman's Board of Missions.

The only other important enterprise that the board has projected in our Conference is their missionary plant among the wild tribes, Commanches, Kiowas, etc., in the western part of our Conference. This school is known as The Methvin Institute. It includes a farm and farm buildings, also school buildings, dormitory and other necessary buildings for carrying on a boarding school for children. This school was established with a view of meeting the needs of the wild tribes recently brought here from the western plains by the United States government. The opportunities for the usefulness of this school will probably increase with the growing years. Some good of course has already been accomplished. The Woman's Board has a number of auxiliary societies in this Conference, but the latest report is not at hand and cannot be given here.

The Parsonage and Home Missionary Society, or as it is now known, "The Home Missionary Society," is a more recently organized woman's society. The "Home" society has been more active in its operations and more beneficient in its results in the work of the Conference than the other society. The last printed report of the society shows between 30 and 40 anxiliary societies organized and at work in the Conference. The sphere in which this society works, building, repairing clothing, and other supplies for needy pastors, has brought the society in close and pleasant contact with nearly all our pastors. Figures cannot be given, but it is a fact that there is hardly to be found a charge in the Conference whose pastor has not felt the helpful touches of this society's work at some

reedful point in his pastoral work. The very great improvement noticed and commented on in a previous page of this book, in the number and improved condition of parsonages in the Indian Mission Conference as shown by the statistics, is very largely to be credited to the work of the "Home Missionary Society." It was well for the church to have an organization of some sort to look after the "Home" interest of the church, else the supplies for China and other foreign lands might fall short from neglect of culture at home. The success achieved by the "Home Society", during its short history, proves that it was needed by the church.

FORTY-FOURTH SESSION.

The forty-fourth session of the Indian Mission Conference was held at Atoka, October 2-7, 1889. Bishop Hendrix, president; M. L. Butler, secretary.

A. A. Wagnon, A. J. Worley, C. M. Coppedge, from North Texas Conference; I. L. Burrow, J. D. Edwards, J. B. Stevenson, from Arkansas, and J. L. Futrell, from North Mississippi Conference, were received by transfer.

M. M. Henry, A. M. Belcher, J. T. Farriss, A. S. Cook, J. W. Holland and J. L. Southward were admitted on trial.

H. T. Lyles, A. A. Wagnon, J. R. Holland, J. D. Edwards, L. H. Stuckey, M. H. Wagnon, J. K. Florence, W. P. Pipkin and Wm. Jimboy, were admitted into full connection.

J. W. McCreary was granted a supernumerary relation. E. R. Shapard, J. Y. Bryce and J. H. Walker are superannuated.

The following were elected delegates to the next General Conference: T. F. Brewer and L. W. Rivers, clerical; J. O. Shanks, alternate. G. B. Hester and E. H. Culberson, elected lay delegates; C. E. Nelson, alternate.

B. F. Johnson, A. M. Belcher, Wm. Watson, C. W. Burks, J. W. Norton, J. A. Gibson, M. M. Henry, S. Armstrong, local preachers, were elected deacons.

The statistics show 4,173 white members, 3,909 Indian members, eighty-eight colored members. Local preachers, 111.

Collected: Foreign Missions, \$1,570.00; Domestic Missions, \$755.95; anniversary collection, \$250.60; total, \$2,576.55. From Bishops, \$100; Conference claimants, \$248.45; church extension, \$132.30; total, \$480.75.

APPOINTMENTS.

Cherokee District—M. A. Clark, P. E.

Tahlequah Station, J. O. Shanks; Ft. Gibson Circuit, J. S. Williams; Grand River Circuit, J. S. Lamar; Vinita Station, L. W. Rivers, J. W. McCreary, Sup.; Catoosa Circuit, supplied (by A. B. Kirkpatrick); Coody's Bluff Circuit, J. W. Cowart; Chelsea Circuit, C. W. Burks; Prairie City Circuit, A. M. Belcher; Wyandotte Circuit, supplied (by E. M. Leming); Flipt Circuit, A. C. Pickens; Paw Paw Circuit, supplied (by Bear Timson); Oaks Circuit, supplied (by N. Bitting); Spring Creek Circuit, supplied (by L. Muskrat); Cherokee Orphan Asylum, J. F. Thompson, Superintendent; Tahlequah Circuit, C. H. Thompson.

CHOCTAW DISTRICT—M. A. Smith, P. E.

South Canadian Circuit, J. F. Wagnon; McAlester and Krebs, to be supplied; Kiowa Circuit, J. T. Hall; Atoka and Caddo, M. L. Butler; Lehigh and Stringtown, A. A. Wagnon; Boggy Circuit, L. W. Cobb; Pleasant Hill Circuit, supplied (by Moses Wade); Colbert, supplied (by J. W. Davis); Boggy Depot Circuit, J. W. Lloyd; Chickasaw Circuit, Gibson Grayson; Sulphur Springs Circuit, supplied (by J. D. Collins); Cedar Grove and Stonewall, F. E. Shauks; Superintendent; Collins Institute, C. M. Coppedge.

Canadian District-W. B. Austin, P. E.

Muskogee Station, J. L. Futrell; Canadian Circuit, G. W. Atkins; Webbers Falls Circuit, R. H. Grinstead; Salisaw Circuit, A. J. Boyd; Muldrow Circuit, L. S. Byrd; Skullyville Circuit, supplied (by J. A. Swith); Lees Creek Circuit, to be supplied; Bokoshe Circuit, J. A. Rowan; Pleasant Bluff Circuit, to be supplied; Sans Bois, Wm. Pipkin, one to be supplied, (Willis Tobly); Mushulatubbee Circuit, supplied by Wm. Wetson; Cameron Circuit, supplied by T. H. Prim; Superin-

tendent Harrell Institute, T. F. Brewer; Agent Galloway College, J. L. Futrell; Editors "Our Brother in Red," T. F. Brewer and J. L. Futrell.

OKMULGEE DISTRICT—C. W. Myatt, P. E.

Eufaula and Fishertown, G. S. Yarborough; Okmulgee Circuit, J. D. Edwards; Springfield Circuit, W. M. Jimboy; Checote Circuit, D. L. Berryhill; Nuyaka, supplied (by Thos. Hully); Coweta Circuit, to be supplied; Supulpa Circuit, supplied (by Moses Asbury); Berryville Circuit, supplied (by D. C. Murphy); Sac and Fox, to be supplied; Seminole Circuit, Thos. Little, one to be supplied.

OKLAHOMA DISTRICT—I. L. BUTTOW, P. E.

Oklahoma City Station, A. J. Worley; East Oklahoma, supplied (by Reuben Bonner); West Oklahoma Circuit, J. T. Farriss; Norman Circuit, A. N. Averyt; Lexington Circuit, M. M. Henry; El Reno, to be supplied; King Fisher, to be supplied; Guthrie Station, J. B. Stephenson; Guthrie Circuit, to be supplied; Edmond Circuit, to be supplied.

Paul's Valley District-J. L. Keener, P. E.

White Bead, to be supplied; Paoli Circuit, C. F. Roberts; Purcell and Wayne, to be supplied; Silver City and Pond Creek, to be supplied; Beef Creek, J. K. Florence; Fred and Rush Creek, J. L. Southward; Anadarko, J. J. Methvin; Wild Horse Creek, T. H. Shannon; Dougherty Circuit, J. C. Scivilly; Mill Creek, supplied (by J. A. Gibson); Wynne Wood Circuit, John Y. Bryce; Conference Colporter, J. C. Powell.

Ardmore District—J. N. Moore, P. E.

Ardmore Circuit, L. H. Stuckey; Lone Grove Circuit, supplied (by G. Green); Mud Creek Circuit, J. W. Holland; Deer Creek Circuit, J. H. Terral; Red River Circuit, M. H. Wagnon; Leon Circuit, J. R. Holland; Thackerville Circuit, to be supplied; Lebanon Circuit, A. S. Cook; Mannsville Circuit, to be supplied (by D. E. Shaffer); Washita Circuit, supplied (by Wm. Hawkins); Ft. Sill Circuit, to be supplied; Chickasaw Orphan Asylum, W. S. Derrick.

DOAKSVILLE DISTRICT—W. M. Keith, P. E.

Tuskahoma Circuit, John McElhanon; Sugar Creek Circuit, H. T. Lyles; Kiamitia Circuit, supplied (by E. Battice); Cedar Creek Circuit, supplied (by Albert Hermer); Clear Creek, to be supplied; Boktoklo Circuit, supplied (by Sampson Colbert); Kulituklo Circuit, supplied (by John Taylor); Kullichito Circuit, supplied (Kermuniabie).

FORTY-FIFTH SESSION.

The forty-fifth session of the Conference met at Muskogee, October 22, 1890. Bishop E. R. Hendrix, president; M. L. Butler, secretary.

Frank Naylor, H. J. Brown, P. T. McWhirter, from the Arkansas Conference; T. C. Ely, F. M. Sherwood, from North Texas Conference; Joseph Manuel, J. J. Lessenberry; Josephus Edwards, from the Memphis Conference; John McElhannon, from North Mississippi Conference; F. M. Moore, from Florida Conference and J. A. Trickey, from the Little Rock Conference, were received by transfer.

Thos. O. Shanks, Thos. H. Prim, P. C. Atkins, E. F. Mc-Clanahan, J. J. Mercado, and D. E. Shaffer were admitted on trial.

Joseph Manual and T. E. Ely were discontinued.

Thos. O. Shanks, Charles Armbey, Taylor, Durant, Thos. H. Prim, Moses Asbury, J. L. Southward, Goodson Green, J. W. Holland and J. H. D. Terral were elected deacons.

J. S. Lamar, L. W. Cobb, John Y. Bryce, J. F. Wagnon, C. W. Burks, J. W. Lloyd and R. H. Grinstead were admitted into full connection.

Rev. Miles Sturgeon a minister of the Christian Union church having subscribed to the doctrines and descipline of the Methodist Episcopal Church, Sonth, was admitted into full connection.

A. C. Pickens, J. C. Scivally, and A. N. Averyt, traveling preachers, were elected elders. M. M. Henry was discontinued at his own request. J. H. Shannon was located because of inefficiency.

E. R. Shapard had died during the year. A. A. Wagnon was granted a supernumerary relation. J. H. Walker, J. C. Powell and J. W. Cowart were superannuated.

The statistical report showed a total membership of 9,778. Infants baptized, 578; adults baptized, 927; Sunday schools, 152; teachers, 847; Sunday school scholars, 6,338; total contributed for Missions \$2,854.45; from church extension \$322.25; collected for Conference claimants, \$321.33.

APPOINTMENTS.

CHEROKEE DISTRICT-M. A. Clark, P. E.

Vinita Station, L. W. Rivers; Vinita Circuit, to be supplied (by E. M. Leming); Catoosa Circuit, to be supplied (by W. B. F. Headlee); Claremore Circuit, C. W. Burks; Chelsea Circuit, J. S. Lamar; Afton, A. M. Belcher; Choteau Circuit, J. T. Hall; Olympus, to be supplied (by F. M. Suttle); Paw Paw Circuit, to be supplied (by Bear Timpson); Tahlequah Station, J. J. Lovett; Tahlequah Circuit, to be supplied (by N. Bitting); Flint Circuit, A. C. Pickens; Prairie Grove Circuit, to be supplied (by C. H. Thompson); Spring Creek Circuit, to be supplied (by L. Muskrat); Cherokee Orphan Asylum, J. F. Thompson, Superintendent.

CANADIAN DISTRICT—W. B. Austin, P. E.

Muskogee Station, M. L. Butler; Canadian Circuit, G. W. A'tkins; Webbers Falls Circuit, R. H. Grinstead; Pleasant Bluff Circuit, to be supplied (by R. A. Cowan); Sans Bois, Wm. P. Pipkin; Sans Bois, Willis Tobley; Sallisaw Circuit, P. C. Atkins; Muldrow and Paynes', L. S. Byrd; Lee's Creek, to be supplied (by G. M. Speer); Skullyville, to be supplied (by J. A. Smith); Cameron Circuit, T. H. Prim; Bokoshe, to be supplied (by L. M. Harris); Wagoner Circuit, to be supplied; Fort Gibson Circuit, J. S. Williams; Henson Circuit, supplied (by R. W. Hammet); Superintendent of Harrel Institute, T. F. Brewer.

OKMULGEE DISTRICT-C. W. Myatt, P. E.

Eufaula, F. M. Moore; Eufaula Circuit, supplied (by D. C. Murphy); Checote Circuit, Joseph A. Tricky; Choska, J. D. Ed--8

wards; Okmulgee, Moses Asbury; Sapulpa, supplied (by Noah Gregory); Coweta, D. L. Berryhill; Springfield, William Jimboy; Seminole, Thomas Little; Arbeka, J. Y. Bryce.

McAlester District—M. A. Smith, P. E.

McAlester and Krebs, G. S. Yarborough; South McAlester Circuit, J. D. Whitehead; South Canadian Circuit, F. E. Shanks; Kiowa Circuit, J. W. Lloyd; Atoka and Caddo, J. O. Shanks; Durant Circuit, supplied (by J. W. Davis); Colbert Circuit, T. C. Ely; Lehish. J. Y. Bryce; Boggy Depot, Miles Sturgeon; Stonewall Circuit, A. J. Boyd; Stringtown, T. O. Shanks; Chickasaw Circuit, G. Grayson.

Choctaw District—W. M. Keith, P. E.

Kulituklo Circuit, S. J. Taylor; Kullichito Circuit, Kermunniable; Bokoshe Circuit, Sanyso Colfax; Cheico Circuit, R. S. Frazier; Kiamitia Circuit, E. Battice; Boggy Circuit, L. W. Cobb and C. W. Armby; Wistar Circuit, J. McElhanon; Sugar Creek Circuit, H. T. Lyles and D. Miller; Mushulatubbee Circuit, William Watson, G. Battice; Cedar Creek Circuit, Superintendent C. E. Nelson.

Ardmore District-J. N. Moore, P. E.

Ardmore Circuit, N. F. Law; Lone Grove Circuit, Sup., J. W. Davenport; Dixie Circuit, J. W. Holland; Overbrook Circuit, L. H. Stuckey; Thackerville Circuit, J. J. Lessenberry; Deer Creek Circuit, J. H. Terral; Beaver Circuit, M. H. Wagnon; Red River Circuit, J. A. Rowan; Simon Circuit, Sup. (by G. Green); Leon Circuit, J. R. Holland; Lebanon Circuit, A. S. Cook; Mannsville Circuit, D. E. Shaffer; Washita Circuit, Wm. Hawkins; Chicaksaw Orphan's Home, W. S. Derrick Superintendent.

Wynnewood District—J. L. Keener, P. E.

Purcell and Wayne Circuit, J. Édwards; Paoli Circuit, C. F. Roberts; Wynnewood and White Bead Circuit, C. M. Coppedge; Dougherty Circuit, J. K. Florence; Mill Creek Circuit, J. L. Southward; Arbuckle Circuit, J. F. Wagnon; Beef Creek Circuit, P. T. McWhorter; Velma Circuit, J. C. Scivally; Fred Circuit, E. F. McClanahan; Leeper Circuit, Sup. A. M. Lusk; Minco Circuit, to be supplied; Anadarko Circuit, J. J. Methvin and J. J. Mercado; Fort Sill Circuit, to be supplied.

Oklahoma District—A. J. Worley, P. E.

Oklahoma Station, F. Naylor; East Oklahoma Circuit, to be supplied; West Oklahoma Circuit, D. D. Worlick; Norman Station, A. N. Averyt; Moore Circuit, Sup. (by D. W. Hughes); Little River Circuit, J. P. Lane; Lexington Circuit, J. T. Farris; Edmond Circuit, to be supplied; Guthrie Station, J. B. Stevenson; Guthrie Circuit, to be supplied; Stillwater Circuit, to be supplied; Kingfisher Station, F. M. Sherwood; King Fisher and El Reno Station, H. J. Brown.

Transferred—I. L. Burrow to Arkansas Conference; J. W. McCreary, to North Georgia Conference; J. L. Futrell to Columbia Conference and stationed at Grant's Pass.

FORTY-SIXTH SESSION.

The forty-sixth session of the Conference met at Oklahoma City, November 4, 1891. Bishop E. R. Hendrix president; M. L. Butler, secretary.

Dr. J. D. Barbee, agent of the publishing house, and Dr. W. R. Lambuth, of the Japan Mission, were present as visitors.

The disciplinary questions were taken up in regular order. disclosing the following items of "minute" business: D. W. Hughes was admitted on trial. J. W. Holland, T. C. Ely, T. H. Prim, P. C. Atkins, E. F. McClanahan, D. E. Shaffer, J. H. Terrall, Thos. O. Shanks, J. A. Trickey and A. S. Cook remain on trial in the class of the first year. A. M. Belcher, J. T. Farriss and J. L. Southward were admitted into full connection. J. M. Gross, from the Western Conference; F. C. Mayberry, W. Full, J. R. Randall, H. C. Parrott, from the North Texas Conference; N. F. Law, from Texas Conference; D. D. Warlick, from Little Rock Conference; J. J. Lovett, from Mississippi Conference; J. W. Treadwell, from North Mississippi Conference; W. M. Baldwin and J. W. Baldwin, from Arkansas Conference were received by transfer. J. T. Farriss traveling, was elected and ordained deacon. D. E. Shaffer, N. Bitting, A. R. Montgomery, T. C. Ely, A. M. Lusk, Sebastian Armstrong and L. J. Amos, local preachers, were elected and ordained deacons. M. H., Wagnon, W. P. Pipkin, J. K. Florence, J. D. Edwards, D. D. Warlick, traveling preachers, were ordained elders. R. A. Cowan, local, was elected and ordained elder. L. S. Byrd and J. J. Lessenberry were located at their own request. H. C. Parrot was granted a supernumerary relation. J. H. Walker and J. S. Williams were superannuated. J. C. Powell and Josephus Edwards had died.

The statistical reports show 141 local preachers and a total of 11,422 members. Infants baptized, 662; adults baptized, 1,265. Collected for Conference claimants, \$451.15; contributed for Foreign Mission, \$2,403.11; for Domestic Missions \$697.85; contributed for church extension, \$325.52; church edifices, number, $132\frac{1}{2}$; value, \$52,900.00; parsonages, number, thirty-eight; value, \$19,015.60; educational institutions, four; students, 472.

APPOINTMENTS.

Cherokee District—W. B. Austin, P. E.

Vinita Station, to be supplied; Vinita Circuit, supplied (by E. M. Lemming); Blue Jackett Circuit, supplied (by A. R. Bogle); Nowatah Circuit, to be supplied; Claremore Circuit, C. W. Burks; Chelsea Circuit, J. S. Lamar; Afton Circuit, L. W. Rivers; Chouteau Circuit, J. T. Hall; Olympus Circuit, F. M. Suttle; Tahlequah Station, J. J. Lovett; Tahlequah Circuit, to be supplied (by N. Bitting); Flint Circuit, G. W. Atkins; Oaks Circuit, to be supplied; Cherokee Circuit, M. A. Clark; Agent of Willie Halsell Institute, L. W. Rivers; Superintendent of Cherokee Orphan Asylum, J. F. Thompson.

Canadian District—C. M. Coppedge, P. E.

Muskogee Station, M. L. Butler; H. C. Parrott, Supernumerary; Canadian Circuit, W. P. Pipkin; Wagoner Circuit, A. M. Belcher; Fort Gibson Circuit, W. M. Baldwin; Brooken Circuit, to be supplied; Sans Bois Circuit, supplied (by D. C. Murphy; Pheasant Bluff Circuit, supplied (by R. A. Cowan); Bokoche Circuit, T. H. Prim; Cameron Circuit, supplied (by G. W. Reubush; Skullyville Circuit, to be supplied; Muldrow Circuit, to be supplied; Hanson Circuit, J. W. Cowart; Salisaw

Circuit, P. C. Atkins; Webbers Falls Circuit, F. Naylor; Harrell Institute, T. F. Brewer, President.

CHOCTAW DISTRICT-W. M. Keith, P. E.

Kulituklo Circuit, supplied (by John Taylor); Kullichito Circuit, supplied (by Kermahubie); Bøkloso Circuit, supplied (by S. Calbert); Clear Creek Circuit, supplied (by R. S. Frazier); Kiamitia Circuit, L. W. Cobb; Boggy Circuit, supplied (by Chas. Armby, Moses Wade and Taylor Durant); Wister Circuit, John McElhanon; Sugar Creek Circuit, A. C. Pickens; Mushulatubbee Circuit, supplied (by G. Battice and Wm. Watson); Cedar Creek Circuit, to be supplied; Pleasant Hill Circuit, supplied (by J. I. Irvin).

OKMULGEE DISTRICT-John D. Edwards, P. E.

Eufaula Circuit, supplied (by H. H. Goode); Checotah Circuit, J. A. Trickey; Choska Circuit, to be supplied; Okmulgee Circuit, D. L. Berryhill; Sapulpa Circuit, supplied (by Jas. Towne); Coweta Circuit, supplied (by M. Asbury); Springfield Circuit, Wm. Jimboy; Seminole Circuit, Thos. Little; Arbeka Circuit, John Y. Bryce; Cerryville Circuit, supplied (by G. W. Jamerson; Red Fork Circuit, to be supplied.

McAlister District—M. A. Smith, P. E.

McAlister Station, G. S. Yarborough; Atoka and Caddo Station, N. F. Law; Lehigh and Coal Gate Station, supplied (by W. M. Davis); Chickasaw Circuit, H. T. Lyles and Gibson Grayson; Colbert Circuit, F. E. Shanks; Stringtown Circuit, T. O. Shanks; Leader Circuit, supplied (by D. D. Mullins); Durant Circuit, M. H. Wagnon; Eufaula and South Canadian Station, F. M. Moore; South Canadian Circuit, supplied (by E. J. Mathis); Boggy Depot Circuit, Miles Sturgeon; Kiowa Circuit, J. W. Lloyd; Cale Circuit, J. A. Lovett; Krebs Circuit, supplied (by J. H. Godfrey); Conference Colporter, J. Y. Bryce.

· Ardmore District—J. N. Moore, P. E.

Ardmore Station, J. O. Shanks; Lone Grove Station, supplied (by J. W. Davenport); Dixie Circuit, J. W. Holland; Overbrook Circuit, L. H. Stucky; Thackerville Circuit, to be supplied; Duncan Circuit, E. F. McClanahan, and one supplied (by J. B. Williams); Beaver Circuit, J. H. D. Terrell and

J. A. Rowan; Red River Circuit, T. C. Ely; Simon Circuit, supplied (by G. Green); Lebanon Circuit, A. S. Cook; Leon and Burneyville, A. K. Miller; Mannsville Circuit, D. E. Shaffer; Washita Circuit, supplied (by Wm. Hawkins); Leon Circuit, supplied (by J. T. Armstrong); Eastman Circuit, supplied (by D. P. Wilburn; Chickasaw Orphan Home, W. S. Devriek.

WYNNEWOOD DISTRICT—J. L. Keener, P. E.

Wynnewood and Pauls Valley, T. A. Martin; White Bead Hill, R. H. Grinstead; Paola Circuit, C. W. Myatt; Beef Creek Circuit, J. F. Wagnon; Purcell and Wayne Station, A. N. Averyt; Velma Circuit, J. L. Southward; Marlow Circuit, J. C. Scivally; Fred Circuit, J. K. Florence; Dougherty Circuit, J. R. Holland; Arbuckle Circuit, supplied (by A. B. L. Hunkapillar; Sulphur Spring, supplied (by C. M. Brown); Spring Brook, supplied (by J. A. Gibson); Waco Circuit, supplied (by T. C. Gillum); Anadarko, J. J. Methvin and J. J. Roland; Fort Sill, to be supplied.

Oklahoma District—A. J. Worley, P. E.

Oklahoma City, J. M. Gross; East Oklahoma Circuit, P. T. McWhorter; West Oklahoma Circuit, D. D. Warlick; Norman Station, E. D. Cameron; Moore Circuit, D. W. Hughes; Little River, supplied (by J. P. Lane); Norman Circuit, J. H. Miller; Lexington, C. F. Roberts; Edmond, M. D. Long; Guthrie, to be supplied; Stillwater, W. Full; East Edmond, supplied (by P. S. Kerr); Kingfisher Circuit, F. M. Sherwood; Minco and El Reno, H. J. Brown; Oklahoma District High School, J. T. Fariss.

Transferred to North Texas Conference, J. R. Randell, J. D. Whitehead, A. A. Wagnon, T. C. Mayberry. To Arkansas Conference, J. B. Stevenson, J. W. Baldwin. To North Mississippi Conference, J. W. Treadwell. To Mexican Border Conference, J. J. Mercado.

FORTY-SEVENTH SESSION.

The forty-seventh session of the Conference was held at Ardmore, November 16-21, 1892. Bishop C. B. Galloway, president, M. L. Butler secretary.

E. M. Lemming, W. F. Fulsom, W. T. Barnhonse, G. W. Jamison, P. B. Hicks, Walt Wilson, J. R. Smith, A. B. L. Hunkapillar, W. A. Brewer, H. H. Goode, J. S. Irvine and J. H. Godfrey, were admitted on trial.

W. Wimberly, I. B. Hickman, F. C. Mayberry, J. M. Russell, & D. Cameron and J. R. Devilbiss, were received by transfer from other Conferences during the year.

J. S. Lamar, L. W. Cobb, J. F. Wagnon, J. W. Lloyd, L. H. Stnekey, H. T. Lyles, Wm. Jimboy, John Y. Bryce and Thomas Little, traveling preachers, were elected elders.

Dr. I. G. John, Missionary Secretary, delivered an address on the Missionary indebtedness, and assisted by Bishop Galloway, took up a collection receiving in cash and subscriptions \$1,430.

Dr. Hays made an address to the Conference relative to our work among the colored people, and took up a collection.

C. W. Burk's, name was called and on motion his name was ordered stricken from the roll of the Conference.

Dr. I. G. John, secretary of the Board of Missions; Dr. W. B. Palmore, editor of the St. Louis Christian Advocate; Dr. M. M. Hayes, commissioner of education for the Colored Methodist Episcopal Church, and D. M. Smith, Agent of the Connectional Publishing House, were in attendance as visitors at the Conference, in the meanwhile they were looking after the interests committed to them.

APPOINTMENTS.

CHEROKEE DISTRICT—W. B. Austin, P. E.

Vinita Station, J. W. McCreary; Vinita Circuit, H. H. Goode; Blue Jacket Circuit, to be supplied; Nowata Circuit, J. H. Roberts; Claremore Circuit, to be supplied; Chelsea Circuit, J. S. Lamar; Afton Circuit, G. S. Yarborough; Choutean Circuit, J. A. Treckey; Olympus Circuit, to be supplied; Tahlequah Station, J. J. Lovett; Talequah Circuit, to be supplied (by N. Bitting); Flint Circuit, E. M. Leming; Flint Circuit, E. M. Leming;

cuit, G. W. Atkins, Supernumerary; Oaks Circuit, J. M. Russell; Cherokee Circuit, M. A. Clark; Superintendent Cherokee Orphan Asylum, J. F. Thompson.

CANADIAN DISTRICT—C. M. Coppedge, P. E.

Muskogee Station, M. L. Butler; Canadian Circuit, W. P. Pipkin; Wagoner, A. M. Belcher; Fort Gibson Circuit, W. T. Barnhouse; Brooken Circuit, to be supplied (by L. M. Harris); San Bois Circuit, D. C. Murphy, W. F. Fulsom; Blaine Circuit, to be supplied; Cowlington Circuit, to be supplied (by R. A. Cowan); Webbers Falls Circuit, Frank Naylor; Bokoshe Circuit, P. C. Atkins; Cameron Circuit, T. O. Shanks; Skullyville Circuit, I. B. Hickman; Muldrow Circuit, J. D. Wasson; Hanson Circuit, to be supplied (by L. S. Byrd); Salisaw Circuit, T. H. Prim; Harrell International Institute, Theo. F. Brewer; Webbers Falls Academy, Frank Naylor; Editor "Our Brother in Red," F. M. Moore.

CHOCTAW DISTRICT—W. M. Keith, P. E.

Kullituklo Circuit, supplied (by John Taylor); Kullichito Circuit, supplied (by Kanimubbi); Bokloso Circuit, supplied (by S. Colbert); Clear Creek Circuit, supplied (by R. S. Frazier); Kiamitia Circuit, L. W. Cobb; Boggy Circuit, supplied (by Chas. Armbay, Moses Wade and Taylor Durant); Wister Circuit, John McElhannon; Sugar Creek Circuit, J. T. Hall; Mushulatubbee, supplied (by G. Battese and Wm. Watson); Cedar Creek Circuit, supplied (by E. Battis); Pleasant Hill Circuit, J. I. Irvine.

OKMULGEE DISTRICT—J. D. Edwards, P. E.

Eufaula Station, J. M. Porter; Eufaula Circuit, supplied (by R. M. Broadhead); Checotah Circuit, J. Y. Bryce; Choska Circuit, G. W. Jamison; Okmulgee Circuit, D. L. Berryhill and A. Davis; Sapulpa Circuit, supplied (by Wm. Jones); Coweta Circuit, supplied (by Moses H. Asbury); Springfield Circuit, Wm. Jimboy; Seminole Circuit, Thos. Little; Wewoka Circuit, supplied (by Cawaka); Berryville Circuit, Walt. Wilson.

MCALESTER DISTRICT-M. A. Smith, P. E.

McAlester Station, A. K. Miller; Atoka and Caddo, N. F. Law; Lehigh and Colgate, to be supplied; Chickasaw Circuit,

H. T. Lyles, Gibson Grayson and J. D. Collins; Colbert Circuit, F. E. Shanks; Leader Circuit, supplied (by D. D. Mullins); Durant Circuit, I. M. Carter; South Cannadian Circuit, supplied (by E. J. Mathews); Boggy Depot Circuit, Miles Sturgeon; Kiowa Circuit, J. F. Wagnon; Cale Circuit, to be supplied (by T. R. McKinney); Krebs Circuit, John R. Smith; Yarnaby Circuit, supplied (by S. E. Alexander); Tishomingo Circuit, J. W. Lloyd.

Ardmore District—A. C. Pickens, P. E.

Ardmore Station, L. W. Rivers; Lone Grove Circuit, supplied (by T. A. C. Durr); Dixie Circuit, L. H. Stuckey; Overbrook Circuit, J. W. Holland; Thackerville Circuit, P. B. Hicks; Duncan Circuit, E. F. McClanahan; Ryan Circuit, to be supplied (by J. S. Yelton); Red River Circuit, supplied (by E. M. Garrett); Simon Circuit, T. C. Ely; Lebanon Circuit, D. E. Shaffer; Leon and Burneyville Circuit, A. S. Cook; Mannsville Circuit, J. H. Godfrey; Washita Circuit, supplied (by Wm. Hawkins; Linn Circuit, supplied (by J. T. Armstrong); Eastman Circuit, W. A. Rutherford; Loko Circuit, supplied (by D. P. Wilburn); Chickasaw Orphan Home, W. S. Derrick; Conference Colporter, J. N. Moore.

WYNNEWOOD DISTRICT—J. L. Keener, P. E.

Wynnewood and Davis Station, T. A, Martin; White Bead Hill Circuit, J. K. Florence; Paoli Circuit, C. W. Myatt; Purcell and Wayne, to be supplied; Velma Circuit, to be supplied (by W. H. Averyt); Marlow Circuit, R. H. Grinstead; Daugherty, J. A. Lovett; Sulphur Springs, M. H. Wagnon; Chickasha and Minco Circuit, A. N. Averyt; Anadarko Circuit, J. J. Methvin; Fort Sill and West Cash Circuit, W. A. Brewer; Rush Springs Circuit, J. C. Scivally; Walnut Circuit, supplied (by L. H. Fulligan); Prairie Grove Circuit, A. B. L. Hunkapiller; Johnsonville Circuit, supplied (by J. C. Hall); Rush Mill Circuit, supplied (by R. M. Hancock).

OKLAHOMA DISTRICT—J. M. Gross, P. E.

Oklahoma City Station, E. D. Cameron; Norman Station, T. M. Patterson; Moore Circuit, to be supplied (by D. C. Strange); Little River Circuit, supplied (by J. H. Miller); Lexington Circuit, C. F. Roberts; Edmond Circuit, supplied (by

J. W. Ball); Guthrie Station, W. Wimberly; Guthrie Circuit, C. P. Brewer; Stillwater Circuit, W. Full; Shaddick Circuit, D. W. Hughes; Chandler Circuit, Alpheus Clark; Keokuk Falls Circuit, supplied (by W. W. Brinks); Technisch Circuit, supplied (by Luther Amos.

EL RENO DISTRICT—A. J. Worley, P. E.

El Reno Station, J. R. Devilbiss; Watona Circuit, supplied (by Frank Moore); Clond Chief Circuit, F. C. Maberry; Country "I" Circuit, to be supplied; Union City Circuit, M. B. Long; Youkon Circuit, P. T. McWhirter; Mathewson Circuit, A. C. Briggs; El Reno and Kingfisher, H. J. Brown.

Transferred—F. M. Sherwood to Northwest Texas Conference; Marion Moore to Missonri Conference and H. C. Parrot to North Mississippi Conference.

FORTY-EIGHTH SESSION.

The forty-eighth session of the Conference met at Vinita, November 1, 1893. Bishop J. S. Key, president; M. L. Butler, secretary.

The following is a summary of the business done by the Conference under the regular questions indicated.

Question 1. W. H. Rutherford, J. L. Yelton, J. H. Bradshaw, L. L. Thurston, J. D. Rodgers, J. H. Bass, F. A. Bond and A. E. Butterfield were admitted on trial.

Question 3. Wall Wilson and J. J. A. Lovett were discontinued, the last mentioned having become insane.

Question 4. J. M. Russell, A. S. Cook, J. D. Wasson, J. W. Holland, J. A. Trickey and J. M. Hively were admitted in full connection.

Question 5. B. H. Greathouse was readmitted.

Question 6. John Messer, J. M. Hively, T. M. Horne, J. L. Gilbert, E. B. Chenowith, B. S. Alsup, J. M. Clayton, Louis Kelley and D. B. Price, were received by transfer from other Conferences.

Question 8. Traveling preachers elected deacons: J. M. Russell, A. S. Cook, J. D. Wason, J. W. Holland, J. M. Hively. Question 9. Local preachers elected deacons: Benjamin

Hildebrand, F. A. Bond, Alex Davis, David Davis, A. R. Bogle, F. T. H. Higgins, D. D. Mullins, W. A. Nichols, E. T. McKinney, John Taylor.

A. M. Belcher, E. D. Cameron, W. F. Hodnett, traveling preachers elected elders.

Bear Timson and W. T. Barnhousé local preachers elected elders.

J. M. Gross, Theo. F. Brewer and J. F. Thompson, were elected the clerical, and L. A. Martin, C. C. Mathies and G. B. Hester were elected the lay delegates to the General Conference. Alternates, clerical, M. A. Smith and C. M. Coppedge. Lay, J. P. Lane and W. G. Kimberlin.

J. H. Walker and J. W. Cowart are the superannuates. The statistics show 176 local preachers; 10,037 white members and 3,000 Indian members. Infants baptized, 575; adults baptized, 1,145; Sunday Schools, 119; Sunday School teachers, 831; scholars, 6,169; raised for superannuated preachers, widows and orphans, \$930.00; additions to the membership by profession, 2,019; by certificate, 1,700; total, 3,718. Losses by death and otherwise, 1,172; number of churches, 107½; value, \$57,595; parsonages, forty-nine, value, \$22,525. Other church property, value, \$82,022.90; expended for church building and repairs, \$13,681.52.

The treasurer of the board of missions reported that \$1,820.00 had been collected for foreign missions and \$1,100.00 for domestic missions.

The committee on the Payne and Lane Institutes reported an assessment on the Conference of \$105.

Only one of the members of the Conference, J. W. Devilbiss of El Reno Station had died during the year. A memorial service was held at the Methodist Church on Sunday evening, commemorative of his faithful life and death. Several beautiful tributes in eloquent earnest words were spoken by his co-laborers in the El Reno district.

APPOINTMENTS.

Canadian District—C. M. Coppedge, P. E.

Muskogee Station, M. L. Butler; Canadian Circuit, to be supplied (by Reddick); Wagoner, A. M. Belcher; Fort Gibson.

W. T. Barnhouse; Brushy Mountaia, W. P. Pipkin; Salisaw, to be supplied (by S. Q. Bass); Webbers Falls, T. O. Shanks; Hanson Circuit, to be supplied (by J. C. Tate); Muldrow, I. B. Hickman; Skullyville, to be supplied (by J. J. Sherwood); Cameron, T. H. Prim; Bokoshe, B. C. Atkins; Cowlington, to be supplied (by R. A. Cowan); Tamaha Circuit, to be supplied (by D. C. Murphy); Siloam, W. F. Fulsom, one to be supplied (by A. H. Homer); Whitefield, J. D. Wasson; Harrell International Institute, Theo. F. Brewer; Our Brother in Red, F. M. Moore, Editor.

Ardmore District—A. C. Pickens, P. E.

Ardmore Station, Frank Naylor; Berwyn, L. L. Thurston; Overbrook, T. C. Ely; Marietta, to be supplied; Thackerville, P. B. Hicks; Lebanon, D. E. Shaffer; Linn, L. N. Bradshaw; Mannsville, to be supplied (by J. C. Armbay); Wilson, to be supplied (by W. F. Swift); Leon and Burneyville, J. W. Holland; Simon, J. C. Scivally; Lone Grove, J. L. Yelton; Dixie, J. H. Godfrey; Duncan and Comanche Circuit, E. F. McClanahan; Terral, L. H. Stuckey; Grady, to be supplied (by E. N. Garrett); Wooley, to be supplied (by D. P. Wilburn); C. O. Home, W. S. Derrick.

WYNNEWOOD DISTRICT—C. F. Roberts, P. E.

Wynnewood Station, J. J. Lovett; White Bead Circuit, J. K. Florence; Paoli Circuit, R. H. Grinstead; Purcell Station, W. F. Hodnett; Johnsonville Circuit, J. D. Rogers; Sulphur Springs Circuit, to be supplied (by J. C. Hall); Daugherty, W. H. Rutherford; Davis, to be supplied (by D. T. James); Prairie Grove, to be supplied (by W. H. Averyt); Baily, G. W. Jamison; Rush Mills, to be supplied (by R. N. Hancock); Velma, to be supplied (by D. B. Tibbs); Walnut Circuit, J. H. Bass; Chickasha and Minco, C. W. Myatt; Anadarko, J. J. Methvin; Fort Sill and West Cache, W. A. Brewer; Marlow and Rush Springs, A. B. L. Hunkapiller; Washita and Minneka, A. E. Butterfield.

McAlester District—N. F. Law, P. E.

McAlester Station, A. S. Cook; Atoka Station, J. W. Lloyd; Caddo Circuit, F. E. Shanks; Chickasaw, H. T. Lyles, G. Grayson, J. D. Collins; Colbert, A. K. Miller; Leader, F. C.

Mayberry; Durant, I. M. Carter; South Canadian, J. R. Smith; Boggy Depot. M. Sturgeon; Kiowa, J. F. Wagnon; Cale, to be supplied (by T. R. McKinney); Krebs, M. H. Wagnon; Yarnaby, to be supplied (by S. E. Alexander); Tishomingo, to be supplied (by D. D. Mullins); Hartshorn, to be supplied.

OKMULGEE DISTRICT—J. Y. Bryce, P. E.

Eufaula Station, J. M. Porter; Eufaula Circuit, to be supplied (by T. C. Okelly); Checotah, W. M. Baldwin; Okmulgee, to be supplied (by Wm. Jones); Davis, Moses Asbury; Springfield, D. L. Berryhill; Seminole, Wm. Jimboy; Wewoka, to be supplied (by John Yarbrough); Sapulpa, to be supplied (by D. Davis); Coweta, to be supplied; Choska, to be supplied (by H. A. Story); Railroad, E. B. Chenowith; Arbeka, to be supplied (by J. H. Gregory); Keokuk Falls, G. W. Atkins.

CHEROKEE DISTRICT-W. B. Austin, P. E.

Tahlequaah, T. A. Martin; Tahlequah Circuit, to be supplied (by N. Betting); Flint Circuit, E. M. Leming; Olympus, J. H. Messer; Afton, J. D. Edwards; Blue Jacket, B. F. Alsup; Vinita Circuit, Lewis Kelly; Chouteau, J. A. Trickey; Chelsea, J. S. Lamar; Claremore, J. M. Hively; Nowata, J. M. Russell; Cherokee, M. A. Clark, B. F. Hilderbrand; Meteor Circuit, F. A. Bond; Adair, H. H. Goode; Coody's Bluff, to be supplied (by W. B. F. Headley); Cherokee Orphan Asylum, J. F. Thompson; Vinita Station, B. H. Greathouse.

EL RENO DISTRICT—A. N. Averyt, P. E.

El Reno Station, E. D. Cameron; Union City, M. C. Long; Yukon, P. T. McWhirter; Mathuson, to be supplied (by G. W. Childers); Okane, to be supplied; Hennessey, A. C. Briggs; Cloud Chief, to be supplied (by J. W. Taylor); Arapahoe, to be supplied; Watango, to be supplied; Cheyenne, to be supplied; Enid, J. N. Moore; Woodward, to be supplied; Ewing, to be supplied; Okarche, H. J. Brown.

CHOCTAW DISTRICT—J. L. Keener, P. E.

Kully Tuklo, to be supplied (by Johnson Taylor); Kulle Cheto, to be supplied (by Kenomaibee); Bok Losa, to be supplied (by S. Colbert); Clear Creek, to be supplied (by R. S. Frazier, W. M. Keith); Kiamitia Circuit, L. W. Cobb; Boggy,

to be supplied (by Chas. Armbay, M. Wade and Taylor Durant); Wister, John McElhannon; Sugar Creek, J. T. Hall; Mushulatubbee, to be supplied (by G. Battise, W. Watson); Pleasant Hill, Jas. I. Irwine.

Oklahoma District—J. M. Gross, P. E.

Oklahoma City Station, T. M. Horne; Norman, T. M. Patterson; Lexington, D. W. Hughes; Moore Circuit, to be supplied (by A. M. Lusk); Little River, to be supplied (by L. H. Fullingin); Chaddick, to be supplied (by J. A. Brown); Edmond, W. T. Burk; Tecumseh, to be supplied (by L. J. Amos); Guthrie Station, W. Wimberly; Guthrie Circuit, to be supplied (by H. C. McKeown); Stillwater, W. Full; Perry and New Ponca, to be supplied (by R. M. Wesley).

Transferred: J. L. Gilbert to Missouri Conference; L. W. Rivers and J. W. McCreary to North Georgia Conference; M. A. Smith to North Texas Conference; G. S. Yarbrough and J. M. Clayton to Arkansas Conference; J. T. Farris to Tennessee Conference; D. D. Price to Denver Conference.

FORTY-NINTH SESSION.

The forty-ninth session of the Conference convened at McAlester, October 31, 1894. Bishop R. K. Hargrove, president; M. L. Butler, secretary.

S. L. Pope, J. O. Buffington, C. M. Brown, W. N. Averyt, W. M. Pope, S. E. Wasson, Alex. S. Williams, L. J. Amos, G. H. Ray, G. F. Ray and T. P. Pipkin were admitted on trial.

D. L. Berryhill was discontinued on motion of his Presid-

ing Elder, and D. W. Hughes at his own request.

W. F. Fulsom, W. T. Barnhouse, G. W. Jamison, J. R. Smith, A. B. L. Hunkapeller, J. H. Messer, P. B. Hicks, W. A. Brewer, H. H. Goode and J. H. Godfrey, were admitted into full connection. H. A. Story was re-admitted.

A. S. J. Haggood, G. W. Daman, W. A. McIver, Thomas Clark, W. T. Burk, G. S. Yarbrough, and W. B. Jennings, were received by transfer from other Conferences.

G. W. Jamison, J. R. Smith, P. B. Hicks, W. A. Brewer, and J. H. Godfrey were elected deacons.

- E. E. Dobson, A. H. Homar, J. O. Buffington, Wm. Alexander, W. F. Swift, J. M. Clark, C. J. Hall, W. B. F. Headlee, Watty Hotly, A. S. Williams, Bob Kanimubbee, G. W. Fitzwater, Ephraim Mayer and W. E. Canady, local preachers, were elected to deacons orders.
- T. C. Ely, T. H. Prim, P. C. Atkins, T. O. Shanks, D. E. Shaffer, and E. B. Chenowith, traveling preachers, and Wm. Hawkins and J. D. Rogers, local preachers, were elected elders.
- O. P. Noble and Wm. Buck, elders of the M. E. church, after assuming the required vows, were admitted to membership in elders orders. Sam E. Wasson, coming from the Cumberland Presbyterian church, on his assuming the vows of the Methodist Episcopal Church, South, was recognized in Delacon's orders. W. B. Jennings, W. M. Keith, E. F. McClanahan, and W. T. Barnhouse, were located at their own request. J. H. Roberts was located for inefficiency.
- J. H. Walker, and J. W. Cowart were continued in the superannuated relation.

A resolution offered by T. F. Brewer, J. F. Thompson and B. H. Greathouse to divide the Conference on Territorial lines, was made the special order for the day for Monday at 10 o'clock. The order of the day was taken up promptly at the time set. J. M. Gross and T. F. Brewer spoke on the question. Several substitutes for the original motion were offered and lost. A number of short speeches were made by different persons. The vote was finally taken on the motion which was adopted by a vote of 55 ayes to 37 nays. Bishops Hargrove after stating various reasons as influencing his action, announced that he did not approve the action of the Conference in dividing the territory. His refusal to approve nullified the action of the Conference, thus leaving matters as they were before.

G. W. Jamison, J. R. Smith, P. B. Hicks, W. A. Brewer, J. H. Godfrey, traveling, E. E. Dobson, A. H. Homar, J. O. Buffington, W. F. Swift, J. H. Clark, C. J. Hall, W. B. F. Headlee, A. S. Williams, G. W. Fitzwater, W. E. Canady, local, were ordained deacons. Also T. C. Ely, T. H. Prim, P. C.

Atkins, T. O. Shanks, E. B. Chenoweth, D. E. Shaffer, traveling, and Wm. Hawkins and J. D. Rogers, local, were ordained elders.

The statistical report shows 250 local preachers, 12,503, white, and 4,714 Indian members, a total of 17,464 members. Baptisms: infants, 865; adults, 1,593; Epworth League, nine; members, 296. Sunday schools, 237; Sunday school teachers, 1,312; scolars, 10,091.

Collected for Conference claimants, \$488.60.

Collected for Missions: Foreign \$1,965.59; for Domestic Missions, \$1,607. 51. Collected for Church Extension, \$486.40.

Contributed for support of presiding elders, \$2,263.73; for support of the pastors \$20,992.80.

Number of church edifices, 190; value \$107,508,50.

Number of charges, 127; parsonages, sixty-one; value \$30.278.

APPOINTMENTS.

Cherokee District—J. J. Lovett, P. E.

Tahlequali Station, J. S. Lamar; Eureka, F. A. Bond; Olympus, Lewis Kelly; Afton, J. D. Edwards; Fairland, J. T. Turner, supply; Vinita Station, B. H. Greathouse; Blue Jacket, J. H. Messer; Choteau, T. H. Prim; Chelsea, J. A. Trickey; Claremore, I. M. Carter; Nowata, J. M. Russell; Cherokee, M. A. Clark, G. S. Yarbrough; Media, G. W. Atkins; Adair, J. M. Hively; Coody's Bluff, W. B. F. Headlee, supply; Flint, E. M. Leming; General Colporter, J. F. Thompson; Interpreter, B. F. Hilderbrand.

Canadian District—C. M. Coppedge, P. E.

Muskogee Station, to be supplied; Canadian, J. G. Forester, supply; Wagoner, O. P. Noble; Fort Gibson Station, J. D. Wasson; Brushy Mountain, W. P. Pipkin; Salisaw, John Me-Elhannon; Webbers Falls Station, Sol. L. Pope; Hanson, H. H. Goode; Muldrow, Chas. M. Brown; Skulleyville, C. J. Sherwood, supply and W. F. Fulsom; Cameron Circuit, J. T. Hall; Bokoshe Circuit, J. R. Smith; Cowlington Circuit, to be supplied; Tamaha Circuit, D. C. Murphy, supply; San Bois Circuit, A. H. Homar, supply; Whitefield Circuit, P. C. Atkins; Harrell International Institute, Theo. F. Brewer; Editor "Our Brother in Red", F. M. Moore.

McAlester District-W. B. Austin, P. E.

McAlester Station, Joseph Jamison, supply; Atoka Station, J. W. Lloyd; Prairie View, to be supplied; Chickasaw, H. T. Lyles and Gibson Grayson; Colbert. Miles Sturgeon; Leader, Thomas McKinney, supply; Caddo and Durant, A. K. Miller; South Canadian, H. A. Story; Boggy Depot, A. S. Cook; Kiowa, F. C. Maberry; Cale, J. O. Buffington; Tishomingo, D. D. Mullins, supply; Hartshorn and Krebs, J. M. Porter; Red Oak, Frank Naylor.

Eufaula District—J. Y. Bryce, P. E.

Eufaula Station, Wm. Buck; West Canadian, R. M. Broadhead, supply; Checotah, W. M. Baldwin; Okmulgee, W. W. Brinks, supply; Springfield, Wm. Jones, supply; Seminole, Wm. Jimboy; Wewoka, Thos. Hully, supply; Coweta, D. L. Berryhill, supply; Choska, I. B. Hickman; Tulsa, E. B. Chenoweth; Uchee, Willie L. Brinks, supply; Arbeka, John Yarbrough, supply; Keokuk Falls, W. M. Pope; Berryville, Alex Davis, supply; Clifton, P. H. Romine, supply.

Сностам District—J. L. Keener, Р. Е.

Kiamitia, L. W. Cobb; Boggy, Ephraim Mayer, supply; Salem, Moses Wade, supply; Blue Springs, C. E. Armby, supply; Bokchito, Sim Fulsom, supply; Clear Creek, Edmond McKinney, supply; Alikchi, A. S. Williams; Kullituklo, John Taylor, supply; Kuillichito, Bob Kanimubbie, supply; Sugar Loaf, Gibson Battice, supply; Sugar Creek, W. A. McIver; Talihini, G. W. Daman; LaFlore, Joseph Harshfield, supply; Fanshaw, R. A. Cowan, supply; Pleasant Hill, M. H. Wagnon.

ARDMORE DISTRICT—A. C. Pickens, P. E.

Ardmore Station, N. F. Law; Ardmore Mission, J. H. Godfrey; Berwyn, J. H. Rogers, supply; Overbrook, T. C. Ely; Marietta, J. C. Scivally; Thackerville and Mahota, P. B. Hicks; Lebanon, J. L. Yelton; Washita, Wm. Hawkins, supply; Linn, J. T. Armstrong, supply; Mannsville, Thos. P. Pipkin; Wilson, W. F. Swift, supply; Leon and Burneyville, J. W. Holland; Simon, E. M. Garrett, supply; Lone Grove, D. E. Shaffer; Dixie, J. H. Bradshaw; Elk, Goodman Green, supply; Duncan and Commanche, Thos. O. Shanks; Terall and Ryan, L. H.

Stuckey; Grady, L. L. Thurston; Woolsey, D. P. Milburn, supply; Chickasaw Orphan Home, W. S. Derrick.

WYNNEWOOD DISTRICT—C. F. Robberts, P. E.

Wynnewood Station, M. L. Butler; White Bead Hill Circuit, J. K. Florence; Paoli Circuit, R. H. Grinstead; Purcell Station, A. S. J. Haygood; Johnson, J. H. Bass; Sulphur Springs, J. Hall, supply; Davis, A. M. Belcher; Prairie Grove, W. H. Averyt; Bailey, G. W. Jamison; Rush Mills, J. D. Rogers; Velma, D. B. Tipps, supply; Chickasha and Minco, A. B. L. Hunkapiller; Warlow and Rush Springs, C. W. Myatt.

OKLAHOMA DISTRICT—J. M. Gross, P. E.

Oklahoma City Station, W. F. Hodnett; Edmond, W. T. Burk; Chaddick, Thos. Clark; Moore, to be supplied; Norman Station, H. J. Brown; Little River, to be supplied; Lexington, Luther J. Amos; Tecumseh and Shawnee, F. E. Shanks; East Tecumseh, G. H. Ray; Burnett, Gabriel F. Ray; Guthrie Station, Sam E. Wasson; Guthrie Circuit, to be supplied; Perry, Webster Fuil; Pawnee, to be supplied; Cross and Blackwell, to be supplied; Stillwater, W. H. Rutherford.

EL RENO DISTRICT—A. N. Averyt, P. E.

El Reno Station, A. J. Worley; Ft. Reno, P. T. McWhor ter; Yukon, J. F. Wagnon; Union Circuit, H. H. Clark, supply; Matthuson, M. D. Long; Hennessy, A. C. Briggs; Cloud Chief, F. C. Gilliam, supply; Arapahoe, W. M. Williams, supply; Watonga, to be supplied; Cheyenne, L. Cecil, supply; Enid, to be supplied; Woodward, to be supplied; Combs, J. B. Williams, supply; Anadarko, J. N. Moore; Ft. Sill and W. Cache, W. A. Brewer; Washita and Mt. Scott, A. E. Butterfield; School and Conference Work, J. J. Methvin.

Transferred:—T. A. Martin, to Arkansas Conference; E. D. Cameron to Northwest Texas Conference; Wm. Wimberly to Texas Conference; T. M. Horne, T. M. Patterson and B. F. Alsup to Southwest Missouri Conference.

FIFTIETH SESSION.

The fiftieth session of the Conference convened at Ardmore October 31, 1895. Bishop Hargrove, president; M. L. Butler, secretary.

Dr. E. E. Hoss, editor of the "Christian Advocate," Dr. J. D. Barbee, one of the agents of the Suothern Methodist Publishing House; Dr. David Morton, secretary of the Board of Church Extension, and Dr. W. B. Palmone, editor of the St. Louis Christian Advocate, were visitors to the Conference.

The regular "minute" business was taken up in the order laid down in the book of discipline. Chas. F. Mitchell, B. J. Hartsfield, Orlando Shay, J. R. Tully, T. E. McKenzie, E. C. Huffaker, W. D. White, G. W. Sawyer, A. H. Homar, Z. B. Whitehurst, E. F. Dycus and B. F. Stegall, were admitted on trial. C. M. Brown was dicontinued at his own request. E. M. Leming was discontinued on motion of his presiding elder. J. H. Bass, F. A. Bond and J. D. Rogers were admitted into full connection. W. R. Thornton, J. C. Fowler, H. B. Scruggs, E. D. Cameron, W. A. Freeman, J. H. Haskins, J. H. Kinser and A. T. Galloway, were received by transfer from other Conferences. W. A. Randell and J. A. Rowan were re-admitted. John H. Bass, a traveling preacher, was elected and ordained a deacon. W. H. Averyt, W. H. Rutherford, L. L. Thurston, J. H. Rogers, J. B. Williams, E. F. Dycus, L. F. Fullingim, W. M. Pope and F. M. Sanger, local preachers, were elected elders and all ordained except F. M. Sanger, who was not present. J. M. Russell, J. A. Trickey, traveling, N. E. Bragg and Goodman Green, local, were elected and ordained elders. Yarbrough, M. H. Wagnon, N. F. Law, R. H. Grinstead, Lewis Kelley were located at their own request. W. M. Baldwin was located for inefficiency and unacceptability. J. C. Scivally and John McElhannon were granted supernumerary relations. J. H. Walker and J. W. Cowart were superannuated. W. B. Austin had died during the year.

The names of the elders were called. The character of all passed except that of John Y. Bryce, who having been tried and found guilty on a charge of gross immorality, was excluded from the ministry and membership of the Methodist Episcopal Church, South.

The statistical report shows the following items of interest: Local preachers, 211; white members, 13,999; Indian members, 3,901; total members in the Conference, 18,111. Infants baptized, 722; adults baptized, 1,370; Epworth Leagues, twenty-seven; number of members, 725; number of Sunday schools, 223; number of teachers, 1,205; number of Sunday school scholars, 9,273. Collected for Conference claimants, \$572.55; contributed for Foreign Missions, \$1,597.80; for Domestic Missions, \$1,421.15; contributed for church extension, \$425.05; contributed for support of presiding elders, \$2,361.71; for support of pastors in charge, \$21,791.24; contributed for the Bishops, \$221.75.

Number of societies, 464; church edifices, 213; value of church buildings, \$133,680.50; number of parsonages, seventynine; value of parsonages, \$34,875.50; educational institutions, three; students, 425; money collected for education, \$218.85.

Next Conference at El Reno.

APPOINTMENTS.

Ardmore District—A. C. Pickens, P. E.

Ardmore Station, A. T. Galloway; Ardmore and Berwyn Mission, J. H. Godfrey and W. S. Brightman; Overbrook, J. H. Bradshaw; Marietta and Burneyville, W. A. Randle; J. C. Scivally, supernumerary; Thackerville and Mahota, J. W. Holland; Lebanon, T. C. Ely and L. L. Thurston; Mannsville and Oakland, A. K. Miller; Washita, Wm. Hawkins, supply; Willis, B. F. Stegall; Leon, E. M. Garrett; Lone Gorve, D. E. Shaffer; Springer, J. T. Armstrong; Dixie, J. H. Rogers, supply; Grady, Thomas E. McKenzie; Superintendent Chickasaw Orphan's Home, W. S. Derrick.

CHOCTAW DISTRICT—J. L. Keener, P. E.

Fanshaw, Charles F. Mitchell and J. W. McElhannon; Cavanal, R. A. Cowau, supply; La Flore, B. F. Hartsfield; Sugar Loaf, Gibson Batties, supply; Talihina, G. W. Damon; Sugar Creek, W. A. McIver; Kiamitia, Sam Eason, supply; Boggy, Moses Wade, supply;Blu e Springs, C. M. Armby; Bokchito, L. W. Cobb; Clear Creek, Edmond McKinney; Alikchi, A. S. Williams; Kullichito and Kullituklo, Bob Kanimubbie; District Interperter, to be supplied.

WYNNEWOOD DISTRICT—C. F. Roberts, P. E.

Wynnewood, M. L. Butler; Davis, A. M. Belcher; Dougherty, J. H. Bass; Hickory, C. F. Hall, supply; Brady, T. A. C. Durr, supply; Johnston, W. H. Averyt and T. A. Smith, supply; Purdy, W. D. Sauls; White Bead Hill and Pauls Valley, J. K. Florence; Paoli, W. A. Huston; Purcell, A. J. Worley; Noble and Lexington, Z. B. Whitehurst; Norman, to be supplied; Little River, H. A. Storry; Barnett, J. R. Hill, supply; Washita and Nelson, J. W. Seeton, supply; Conference Missionary Secretary, M. L. Butler.

OKMULGEE DISTRICT—J. F. Thompson, P. E.

Eufaula, W. F. Hodnett; Checotah, T. O. Shanks; Okmulgee, W. W. Brinks, supply; Arbeka, to be supplied; Springfield, William Jimboy; Seminole, Thomas S. Little, supply; Tulsa, E. B. Chenoweth; Choska, E. F. McLanahan, supply; Berryville, to be supplied; Salpulpa, Wm. M. Pope; District Interperter, to be supplied.

McAlester District-J. W. Lloyd, P. E.

South Canadian, I. B. Hickman; McAlester, P. B. Hicks; Calvin, A. S. Cook; Krebs and Harshorne, O. P. Noble; Kiowa, F. C. Mabry; Atoka, A. S. J. Haygood; Boggy Depot, L. J. Amos; Chickasaw, J. D. Wasson and Gibson Grayson; Tishomingo, D. D. Mullins, supply; Caddo. to be supplied; Durant, J. L. Yelton; Cale, H. H. Goode; Colbert, M. Sturgeon; Principal McAlester High School, F. Naylor.

Duncan District—A. N. Averyt, P. E.

Duncan, H. J. Brown; Ryan, F. E. Shanks; Terral, G. W. Sawyer; Comanche, T. P. Pipkin; Marlow and Rush Springs, C. W. Myatt; Chickasha and Ninnekah, A. B. L. J. D. Rogers; Velma, J. A. Rowan; Anadarko, to be supplied; Fort Sill, A. E. Butterfield; Arapahoe, E. F. Dycus; Cheyenne, J. A. Kinser; Combs, to be supplied; Cloud Chief, W. M. Williams, supply; Secretary Educational Board, H. J. Brown.

CANADIAN DISTRICT—J. J. Lovett, P. E.

Muskogee, W. R. Thornton; Wagoner, Wm. Buck; Fort Gibson, W. P. Pipkin, Brushy Mountain, G. W. Atkins; Can-

adian, J. G. Forrester, supply; Webber Falls, N. E. Bragg; Salisaw, W. H. Rutherford; Hanson, J. M. Hively; Muldrow, J. H. Messer; Folsom, J. F. Wagnon and W. F. Folsom; Cameron, J. T. Hall; Scullyville and Bokoshe, J. R. Smith; Star, W. H. Morehead, supply; Stigler, J. O. Buffington; Sans Bois, A. H. Homar; Whitefield, P. C. Atkins, president Harrell Institute, T. F. Brewer; Editor of "Brother in Red," F. M. Moore; Colporter and assistant editor, J. N. Moore.

CHEROKEE DISTRICT—C. M. Coppedge, P. E.

Vinita Station, B. H. Greathouse; Afton, H. B. Scruggs; Grove, Orlando Shay; Fairland, J. M. Porter; Chelsea, J. A. Trickey; Claremore, L. H. Stuckey; Nowater, I. M. Carter; Ringo, J. M. Russell; Catoosa, W. B. F. Headlee; Adair, M. A. Clark; Choteau, T. H. Prim; Salipo, H. T. Lyles; Cherokee, B. J. Hilderbrand and Bear Timson; Spavinaw, A. K. Boyle; Blue Jacket, G. W. Jamison; Media, J. T. Turner, supernumerary; Flint, J. E. Edwards; Tahlequah, J. S. Lamar; Eureka, N. Futrell.

OKLAHOMA DISTRICT-J. M. Gross, P. E.

Oklahoma City, E. C. Huffaker; Edmond, W. T. Burk; Guthrie, W. D. White; Guthrie Circuit, to be supplied; Perry, G. A. Ray; Stillwater, to be supplied; Ingalls, J. K. Tully; Tecumseh and Shawnee, Webster Full; Earlboro, L. H. Fullingim, supply; Choctaw City, G. H. Ray; Moore, J. W. Jordan; Yukon and Mathuson, W. A. Brewer; Pleasant Valley and Union, J. C. Fowler; El Reno, E. D. Cameron; Fort Reno, M. D. Long; Hennessey, A. C. Briggs; Enid, to be supplied; Keokuk Falls, W. L. Brinks, supply; Clifton, to be supplied.

FIFTY-FIRST SESSION.

The fifty-first session of the Conference convened at El Reno, October 28, 1896. Bishop W. W. Duncan, president; M. L. Butler, secretary.

The calling of the roll showed eighty-five clerical and sixteen lay members present the first day. J. W. Scott, J. N. Thomas, J. V. Baird, W. H. McKinney, J. A. Parks and J. W.

O'Bryant, were admitted on trial. F. M. Sherwood and R. H. Grinstead were re-admitted. H. T. Lyles was located at his own request. J. F. Sherwood and J. C. Cavener, from North Texas Conference; K. S. Enochs, from the Mississippi Conference; James Vick, from the Western Conference; Wm. J. Simms, from the West Texas Conference, were received by transfer; S. L. Pope, T. P. Pipkin, G. F. Ray, L. J. Amos, J. O. Buffington, W. M. Pope, G. H. Ray, A. S. Williams, J. H. Bradshaw and L. L. Thurston, were admitted into full connection. J. R. Masters, from the Missionary Baptist church, and Jesse Teague, from the Methodist Protestant church, were recognized in elders orders in the local ranks of our church. The credentials of A. M. Lush and Thos. Little were ordered restored to them. W. A. McIver had died during the year. J. H. Walker and J. W. Cowart were continued in the superannuated relation. W. F. Fulsom was added to the superannuated list.

Collected for Foreign Missions, \$1,416.22; for Domestic Missions, \$1,476.79; total \$2,993.01; collected for church extension, \$570.50; collected for Conference claimants, \$571.40; for Bishops, \$291.80; collected for education, \$216.25.

APPOINTMENTS.

CHEROKEE DISTRICT—C. M. Coppedge, P. E.

Vinita Station, M. L. Butler; Afton and Miami, H. B. Scruggs; Gorove, M. W. Wheeler, supply; Fairland, T. H. Prim; Chelsea, J. E. Vick; Claremore Station, J. A. Yriekey; Nowata, I. M. Carter; Ringo, N. E. Bragg, supply; Adair, M. A. Clark; Choteau, L. H. Stuckey; Salina, J. M. Russell; Cherokee, B. J. Hilderbrand; Blue Jacket, G. W. Jamison; Westville, J. T. Turner, supply; Stillwell, J. D. Edwards; Tahlequah Station, J. F. Thompson; Eureka, B. J. Hartsfield; Student to Willie Halsell College, O. Shay.

CANADIAN DISTRICT—J. J. Lovett, P. E.

Muskogee Station, E. D. Cameron; Wagoner, Wm. Buck; Ft. Gibson, W. P. Pipkin, one supplied (by A. F. Vaughn); Canadian, A. S. Cook; Webbers Falls, K. S. Enochs; Salisaw, and Skullyville, S. L. Pope; Hanson, J. O. Buffington, one sup-

plied (by J. L. Keith); Muldrow, J. H. Messer; Poteau, G. W. Daman; Cameron, P. C. Atkins; Bokoshe, F. A. Bond; Stigler, E. F. Dycns; Whitefield, J. M. Hively, one supplied (by S. J. Oslin); Muskogee, G. W. Atkins, one supplied (by J. A. Lews; President Harrell Institute, W. R Thornton; Editor of Our Brother in Red, F. M. Moore; Assistant Editor of Our Brother in Red and Colporter, J. N. Moore.

Choctaw District—J. L. Keener, P. E.

Red Oak, C. F. Mitchell; San Bois, A. H. Homar; Somerfield, R. A. Cowan, supply; Sugar Loaf, L. W. Cobb; Kiamitia, Edmond McKinney, supply; Talihina, J. F. Gates, supply; Antlerss, R. H. Grinstead; Wister, N. K. McElhannon, supply; Boggy, Sim Fulsom, supply; Blue Springs, C. M. Armby, supply; Bokchito, C. K. Winstead, supply; Clear Creek, A. S. Williams; Alikchi, Wm. McKinney; Kullichito, Bob Kannimubbie, supply.

McAlister District—T. F. Brewer, P. E.

McAlister Station, J. C. Fowler; South McAlister and Hartshorne, P. B. Hicks; Canadian, Frank Naylor; J. F. Wagnon, supernumerary; Calvin, A. S. J. Haygood; Krebs Station, L. J. Amos; Kiowa, B. F. Stegall; Atoka, W. F. Hodnett; Lehigh, W. M. Davis, supply; Chickasaw, J. T. Hall and Gibson Grayson; Tishomingo, I. B. Hickman; Caddo, D. D. Mullins, supply; Durant, D. E. Shaffer; Cale, J. W. O'Bryant; Colbert, Miles Sturgeon.

Ardmore District—C. F. Roberts, P. E.

Ardmore Station, A. J. Worley; East Adrmore and Berwyn, J. H. Godfrey; Overbrook, T. E. McKinzie; Marietta and Burneyville, A. M. Belcher; Thackerville and Mahota, J. W. Holland; Lebanon, A. K. Miller; Linn, L. L. Thurston and Wm. Pilham, supply; Mannsville, J. C. Scivally; Washita, Wm. Hawkins, supply; Province, W. S. Brightman, supply; Leon, A. E. Butterfield; Lone Grove, G. W. Sawyer; Springer, E. M. Garrett, snpply; Dixie, J. W. Scott; Grady, J. H. Bradshaw; President of Hargrove College, J. A. Thomas; Superintendent Chickasaw Orphan Home, W. S. Derrick.

WYNNEWOOD DISTRICT—A. C. Pickens, P. E.

Wynnewood Station, A. T. Galloway; Davis, W. A. Hutson; Dougherty, W. D. Sauls; Hickory, C. J. Hall, supply; Brady, W. B. Moon, supply; Johnson, M. H. Averyt; Purdy, W. A. Story; White Bead Hill, J. W. Lloyd; Paoli, F. M. Sherwood; Purcell, W. A. Randle; Noble and Lexington, J. K. Florence; Norman Station, J. F. Sherwood, Little River, J. B. Williams, supply; Burnett, J. W. French, supply; Iona, J. W. Seeton, supply.

DUNCAN DISTRICT—A. N. Averyt, P. E.

Duncan Station, Z. B. Whitehurst; Ryan and Terral, W. J. Simms; Comanche, F. C. Maberry; Marlow and Rush Springs, C. W. Myatt; Chickasha and Ninneka, A. B. L. Hunapillar; Minco and Union, J. L. Yelton; Bailey, J. D. Rogers; Anadarko, J. C. Cavener, J. J. Methvin; Ft. Sill, J. G. Forrester, supply; Arapahoe, P. T. McWhorter; Cheyenne, T. H. Kinser; Combs, J. A. Rowan; Cloud Chief, T. C. Russell; President Methvin Institute, J. J. Methvin.

OKMULGEE DISTRICT—J. S. Lamar, P. E.

Eufaula Station, J. A. Parks; Checotah Station, I. O. Shanks; Checotah Circuit, Alex. Davis, supply; Okmulgee, J. V. Baird; Wewoka, Daniel Sands, supply; Springfield, Wm. Jimboy; Seminole, Thos. Little; Tulsa Station, Webster Full; Choska, W. B. Headlee, supply; Sapulpa, Wm. M. Pope; Keokuk Falls, J. M. Ray, supply; Clifton, T. R. McKinney, supply; Catoosa, E. F. McClanahan, supply; Principal Eufaula High School, J. M. Porter.

OKLAHOMA DISTRICT—H. J. Brown, P. E.

Oklahoma City Station, J. M. Gross; Guthrie, F. E. Shanks; Arcadia, J. E. Disch, supply; Perry, G. H. Ray; Pawnee, H. H. Goode; Stillwater and Ingalls, O. P. Noble; Tecumsch and Shawnee, T. P. Pipkin; Earlboro, L. H. Fullingim, supply; Choctaw City, J. W. Jordan; Moore, G. F. Ray; Mathewson, W. A. Brewer; Yukon, W. T. Burk; El Reno Station, E. B. Chenoweth; Ft. Reno, M. D. Long; Hennessey and Enid, A. C. Briggs; Iolande, R. A. Allen, supply; Woodward, to be supplied.

Transferred: J. D. Wasson, to the Montana Conference; B. H. Greathouse to the Southwest Missouri; Ebb Huffaker, to the Kentucky; W. Dean White, to the Arkansas, and J. R. Smith and J. H. Bass, to the North Texas.

FIFTY-SECOND SESSION.

The fifty-second session of the Conference was held at Muskogee, November 10-15, 1897. Bishop A. W. Wilson, president; M. L. Butler, secretary.

The disciplinary questions hereto annexed as asked and

answered furnish a summary of the business done.

Among the items of business not mentioned, was the trial, and discussions of the law of the case of W. A. Hutson. The Conference thought it knew better how to do things than the trial committee or Bishop Wilson. The reward of its indulgent kindness came soon.

- C. M. Coppedge, A. N. Averyt and T. F. Brewer were elected clerical delegates to the General Conference. A. J. Wolverton, T. B. Howell and C. C. Mathees were the lay delegates to the General Conference.
- J. L. Brown, M. W. Whelan, P. M. Palmer, F. H. Fannin, J. P. Atkins, M. K. McElhannon, O. L. Hargraves, N. L. Linebaugh, J. B. Robinson, M. L. Roberts, J. L. Gage, W. B. Moon, W. H. Monger, J. H. Stone, J. E. Lovett, J. M. Ray, C. O. Ray, J. B. McCain, J. E. Disch, were admitted on trial
- J. W. Scott, J. Thomas, A. E. Butterfield, were discontinued.
- B. F. Stegall, C. F. Mitchell, T. E. McKinzie, J. L. Yelton, G. W. Sawyer, Z. B. Whitehurst, A. H. Homer, W. H. Averyt, were admitted into full connection.
 - N. E. Bragg, W. A. Duncan, were re-admitted.
- B. F. McManima, M. W. Sherer, J. I. Williams, I. R Haun, were received by transfer from other Conferences.
- B. F. Stegall, C. F. Mitchell, T. E. McKenzie, J. L. Yelton, G. W. Sawyer, traveling preachers were elected and ordained deacons.
- W. S. Brightman, M. W. Whelan, H. B. Hiner, E. E. Wallace, J. V. Jackson, A. H. Rogers, J. A. Summerfield, L. O.

Hargraves, J. G. Forrester, Moty Tiger, T. D. Milsap, J. B. McCain, B. J. Hartsfield, local preachers, were elected deacons.

M. W. Whelan, H. B. Hiner, E. E. Wallace, J. V. Jackson, A. H. Rogers, J. A. Summerfield, L. O. Hargraves, J. G. Forryster, Moty Tiger, T. D. Milsap, J. B. McCain, B. J. Hartsfield, local preachers, were elected deacons.

- A. S. J. Haygood, Miles Sturgeon, traveling preachers, were elected elders.
- A. S. J. Haygood, Miles Sturgeon, traveling preachers, were ordained elders.
- D. D. Mullins, local preacher, was elected and ordained elder.
 - I. R. Haun, D. E. Shaffer, were located.
 - J. F. Wagnon, supernumerary.
- J. W. Cowart, J. H. Walker, G. W. Atkins, were superannuated.

W. F. Fulsom, preacher, died during the year.

Local preachers, 220; members, 20,373.

Infants baptized, 925.

Adults baptized, 1,324.

Number of Epworth Leagues, forty-six.

Number of Epworth League members, 1,438.

Number of Sunday schools, 240.

Number of Sunday school teachers, 1,313.

Number of Sunday school scholars, 10,649.

Contributed for Missions: Foreign, \$2,139.29; Domestic, \$1,749.49.

Contributed for Church Extension, \$463.40.

For the American Bible Society, 43.38.

Contributed for the support of presiding elders and preachers in charge: Presiding elders, \$2,842.32; preachers in charge, \$39,108.50.

Contributed for the Bishops, \$336.62.

Number of societies, and the number and estimated value of church edifices: Number societies, 483; number church edifices, 257; value, \$149,548.65.

Number of charges, 143; number parsonages, ninety-three; value, \$36,786.

Number of district parsonages, four; value, \$4,458.

The next session of the Conference he held at Norman.

APPOINTMENTS.

Cherokee District—C. M. Coppedge, P. E.

Vinita Station, M. L. Butler; Chelsea Station, J. E. Vick; Afton and Fairland, T. H. Prim; Bartlesville, N. E. Bragg; Chouteau, G. W. Damon; Salina, J. W. Russell; Cherokee, B. J. Hilderbrand; Tahlequah Station, Z. B. Whitehurst, W. A. Duncan; Claremore Station, O. P. Noble; Nowata, W. M. Pope; Adair, M. W. Whelau; Bluejacket, G. W. Jamison and J. H. Myers; Grove, J. H. Brown; Westville, B. J. Hartsfield; Stillwell, M. A. Clark; Eureka, J. O. Buffington; Cherokee Orphan Asylum, J. F. Thompson; Willie Halsell College, Orlando Shay, student; Missionary Secretary, M. L. Butler.

Canadian District—J. J. Lovett, P. E.

Muskogee Station, E. D. Cameron; Wagoner Station, S. E. Pope; Fort Gibson, J. H. Messer; Webbers Falls, K. S. Enochs; Salisaw, F. H. Fannin; Muldrow, B. F. McManima; Cameron, P. C. Atkins; Poteau, J. M. C. Hamilton; Bokosh, J. B. Blackwell; Tomaha, P. M. Palmer; Whitefield, J. M. Hively; Enterprise, J. B. Atkins; Canadian, supplied, S. J. Oslin; Muskogee Circuit, J. D. Edwards; Brazil, supplied, J. A. Smith; Harrell Institute, W. R. Thornton, president; Harrell Institute, Wm. Buck, professor; Vian, supplied, J. T. Turner.

OKMULGEE DISTRICT—J. S. Lamar, P. E.

Holdenville, A. S. J. Haygood; Eufaula Station, J. A. Parks; Checotah Station, J. W. Lloyd; Tulsa Station, J. M. Porter; Sapulpa, J. M. Ray; Okmulgee, C. O. Ray; Choska, E. M. Leming, supplied; Etowah, J. V. Baird; Arbeka, E. M. Peacock, supplied; Keokuk Falls, F. A. Bond; Springfield, Wm. Jimboy; Seminole, Mans Siad, supplied; Checote, Alex Davis, supplied; Wewoka, Thos. Little, supplied; Uchee, N. G. Gregory, supplied.

McAlester District—A. K. Miller, P. E.

McAlester Station, J. C. Fowler; South McAlester Station, T. F. Brewer; South Canadian, Frank Naylor, J. F. Wagnon, supplied; Krebs and Hartshorne, J. H. Godfrey; Kiowa, B. F. Stegall; Newburg, D. D. Mullins, supplied; Atoka, H. L. Linebaugh; Chickasaw, J. T. Hall and Gibson Grayson; Pon-

tatoc, I. B. Hickman; Caddo, J. A. Trickey; Durant, H. B. Scruggs; Cale, I. M. Carter; Yarnaby, J. W. O'Bryant; Colbert, Miles Sturgeon; Tishomingo, T. R. McKinney, supplied; Wahpaumka, W. A. Nichols, supplied; Conference Colporter, J. F. Wagnon; Editor and Publisher "Our Brother in Red," T. F. Brewer.

Сностам District—L. H. Stuckey, Р. Е.

Antlers, R. H. Grinstead; Kiamitia, E. T. McKinney, supplied; Bokchito, Sim Fulsom, supplied; Boggy, W. H. McKinney; Blue Springs, C. M. Armbay, supplied; Clear Creek, Willis Tobley, supplied; Kuelichito, Bob Kannibbie, supplied; Alikchi, A. S. Williams; Tahlihina, John McElhannon; Summerfield, M. K. McElhannon; Sugar Loaf, L. W. Cobb; Red Oak, C. F. Mitchell; San Bois, A. H. Homer.

Ardmore District—C. F. Roberts, P. E.

Ardmore, Broadway, A. J. Worley; Ardmore, Carter Ave., L. L. Thurston; Overbrook, J. D. Rogers; Marietta and Burneyville, T. O. Shanks; Thackerville and Mahota. G. W. Sawyer; Lebanon, J. W. Holland; Linn, E. M. Garrett, supplied; Oakland, J. C. Scivily; Washita, L. V. Colbert, supplied; Province, W. S. Brightman, supplied; Springer, T. E. McKinzie; Lone Grove, W. A. Hutson; Elk, M. L. Roberts; Dixie, J. B. Robinson; Grady, J. L. Gage; Leon, C. W. Clifton, supplied; Chickasaw Orphan Home, W. S. Derrick.

WYNNEWOOD DISTRICT—A. C. Pickens, P. E.

Wynnewood Station, P. B. Hicks; Wynnewood Circuit, W. B. Moon; Norman Station, J. F. Sherwood; Purcell Station, W. A. Randall; Noble and Lexington, J. K. Florence; Little River, E. F. Dycus; Burnett, J. W. French, supplied; Parli, W. P. Pipkin; Paul's Valley, J. N. Moore; White Bird, C. J. Hall, supplied; Erin Spring, J. B. Williams; Davis, F. E. Shanks; Daugherty, W. D. Sauls; Hickory, F. M. Sherwood; McGee, J. H. Bradshaw and P. A. Smith.

DUNCAN DISTRICT—A. N. Averyt, P. E.

Anadarko, M. W. Sherer; Arapahoe, P. T. McWhorter; Barnett, J. H. Stowe; Cheyenne, T. H. Kinzer; Combs, J. A. Rowan; Cordell, W. H. Monger; Cloud Chief, J. C. Cavener; Minco, J. L. Yelton; Chickasaw Station, A. B. L. Hunkapiller; Marlow, A. M. Belcher; Bailey, J. E. Lovett; Duncan Station, W. J. Sims; Comanche, F. C. Mayberry; Ryan, C. W. Myatt; Terrall, W. H. Averyt; Fort Sill, J. G. Forrester, supplied; Methvin Institute, J. J. Methvin, President.

OKLAHOMA DISTRICT—H. J. Brown, P. E.

Oklahoma City Station, J. M. Gross; El Reno Station, A. T. Galloway; Guthrie Station, E. B. Chenoweth; Stillwater Station, Webster Full; Tecumseh Station, F. M. Moore; Shawnee Station, G. F. Ray; Enid Station, R. A. Crosby, supplied; Council Grove, W. A. Brewer; Pawnee, W. T. Burk; Yukon and Mathewson, A. C. Briggs; Ft. Reno and Union City, M. D. Long; Perry, G. H. Ray; Edmond and Arcadia, J. W. Jordan, supplied; Earlboro, H. H. Goode; Hennessey, R. W. Cumming, supplied; Moore, C. C. Wallan; Choctaw City and McLoud, J. E. Disch; Woodward, J. B. McCance; Butte, W. B. Jennings; Stone and Graid, to be supplied; Secretary of Education, H. J. Brown.

Transferred: L. J. Amos, Denver Conference; H. A. Story, Northwest Texas Conference; W. F. Hodnett, New Mexico Conference; J. L. Keener; Arkansas Conference; T. P. Pipkin; North Texas Conference; J. S. Williams, Little Rock Conference; A. S. Cook, Western Conference.

FIFTY-THIRD SESSION.

The fifty-third session of the Indian Mission Conference met at Norman, O. T., November 2, 1898. Bishop H. C. Morri-

son, president; M. L. Butler, secretary.

Ulyses V. Wyatt, Elisha A. Ware, W. Oliver Luton, G. W. Rodgers, E. C. Wallace, were admitted on trial. F. H. Fannin, J. B. Robinson, W. B. Moon, J. M. Ray, W. H. Mc-Kinney, J. P. Atkins, M. L. Roberts, W. H. Mounger, C. Q. Ray, J. L. Gage, J. E. Lovett, J. E. Disch, J. B. Blackwell, Orlando Shay, remain on trial. P. M. Palmer was discontinued at his own request. Jas. A. Parks, W. H. McKinney, E. F. Dycus, A. W. Dumas, B. J. Heartsfield, M. Coppedge, L. F. Lynn, J. L. Burnes, Chas. J. Stewart, were admitted into full

connection. I. R. Haun was re-admitted. M. A. Smith, M. Coppedge, M. H. Outland, T. P. Pipkin, S. G. Thompson, M. D. Hill, S. B. Cox, J. D. Sibert, W. H. Kincaid, T. J. Minnis, J. A. Biggs, were received by transfer from other Conferences. Z. B. Whitehurst, G. W. Sawyer, C. F. Mitchell, J. L. Yelton, B. F. Stegall, A. S. Williams, T. E. McKenzie, W. D. Sauls, A. H. Horner were elected deacons. W. H. McKinney, traveling, was elected deacon and oordained. J. M. Ray, Josiah M. Fortson, Henry H. McGuire, Madison E. Jefferson, Hugh Henry Akers, William Burr Moon, Peter A. Smith, were elected deacons ordained. T. H. Kinser, W. M. Pope, L. L. Thurston, G. H. Ray, S. L. Pope, F. A. Bond, J. O. Buffington, T. P. Pipkin, traveling, were elected elders and ordained. Marvin Coppedge, local, was elected elder and ordained. W. Jamison, J. N. Moore, E. F. Dycus, were located at their own request. H. H. Goode, was continued in the supernumerary relation. John McElhanon, J. H. Walker, J. W. Cowart, were superannuated. G. W. Atkins died during the year.

The names of the preachers who were blameless in their life and official administration were called one by one and character passed.

Local preachers, 212; members, 20,148; infants baptized, 722; adults baptized, 1,085; number of Epworth Leagues, forty eight; number of Epworth League members, 1,377; number Sunday schools, 226; Sunday school teachers, 1,239; number Sunday school scholars, 10,741. Amount necessary for superannuated preachers, and the widows and orphans of preachers, \$1,440.00. Collected for Home Missions, \$869.70; contributed to Foreign Missions, \$1,927.52; Domestic, \$1,734.39; contributed for church extension, \$494.75; collected for American Bible Society, \$35.90; contributed for presiding elders and preachers in charge: Presiding elders, \$3,215.26; 474; houses, 243; value, \$150,210.06; indebtedness, \$260.00; number of parsonages, five; value, \$6,600.

APPOINTMENTS.

CHEROKEE DISTRICT—C. M. Coppedge, P. E.

Vinita Station, M. L. Butler; Chelsea Station, J. E. Vick; Afton and Fairland, N. E. Bragg; Bartlesville, G. M. Byers;

Choteau, G. W. Damon; Salina, M. W. Whelan; Cherokee, B. J. Hilderbrand and Eli Snell; Tahlequah, Frank Naylor and W. A. Duncan; Claremore, Wm. Buck; Nowata, W. M. Pope; Adair, J. M. Russell; Blue Jacket, W. H. Kincaid; Grove, J. L. Brown; Miami, J. M. Porter; Osage Circuit, T. H. Prim; Stilwell, M. A. Clark and E. C. Wallace; Cherokee Orphan Asylum, J. F. Thompson, Superintendent; Student Willie Halsell College, O. Shay; Student Scarritt Training School, J. E. Disch; Missionary Secretary, M. L. Butler.

Canadian District—A. N. Averyt, P. E.

Muskogee Station, S. G. Thompson; Wagoner Station, S. L. Pope; Ft. Gibson, J. H. Messer; Salisaw and Tamaha, M. H. Outland; Muldrow, M. D. Hill; Cameron, P. C. Atkins, Poteau, J. M. C. Hamilton; Bokoshe, J. B. Blackwell; Cowlington, J. L. Burns; Whitefield and Stigler, B. F. McManama; Enterprise, M. K. McElhannon; Moñroe, C. J. Stuart; Witteville, U. V. Wyatt; Canadian, J. M. Hively; Muskogee Circuit, J. D. Edwards; Webbers Falls, S. D. Cox; Vian, W. N. Dunham, supply; Harrell Institute, R. Crockett, President.

OKMULGEE DISTRICT—J. S. Lamar, P. E.

Checotah, Marvin Coppedge; Eufaula, J. V. Baird; Tulsa, A. S. J. Haygood; Sapulpa, J. M. Ray; Holdenville, S. M. Brice, supply; Ettewah, E. H. Lasley; Okmulgee, F. A. Bond; Clarksville and Catoosa, E. M. Leming, supply; Sonora, E. M. Peacock, supply; Keokuk Falls, I. R. Haun; Springfield, Wm. Jimboy; Seminole, Jas. Yarbrough, supply; Checotah Circuit, D. Davis, supply; Wewoka, Waddy Hully, supply; Broken Arrow, Alax. Davis, supply; Uchee, N. G. Gregory, supply; M. L. Checote, District Interpreter.

McAlester District—A. K. Miller, P. E.

McAlester, J. C. Fowler; South McAlester, Theo. F. Brewer; Coalgate, M. Sturgeon; South Canadian, W. O. Luton; Krebs and Hartshorne, A. B. L. Hunkapillar; Kiowa, D. D. Mullins, supply; Atoka, J. A. Trickey; Chickasaw, J. T. Hall and G. Grayson; Simpson, J. W. O'Bryant; Caddo, H. B. Scruggs; Durant, L. J. Minnis; Cale, I. M. Carter; Colbert, J. H. Godfrey; Calvin, W. T. Burk; Oconee, J. B. Williams, sup-

ply; Durant Circuit, B. F. Stegall; Bokchito, W. A. Derrick; Stringtown, L. Q. Hargrave; Tishomingo, C. W. Jacobs; Wapanucka, W. A. Dickey; Ada Circuit, J. O. Buffington.

CHOCTAW DISTRICT-L. H. Stuckey, P. E.

Antlers Circuit, C. F. Mitchell; Kiamitia Circuit, E. T. McKinney, supply; Boggy Circuit, W. H. McKinney; Clear Creek Circuit, W. H. Tobly, supply; Kullechito Circuit, A. H. Homer; Alikchi Circuit, A. S. Williams; Talihina Circuit, J. T. Gates, supply; Wister, J. P. Atkins; Sugar Loaf, M. E. Jefferson, supply; Red Oak Circuit, J. F. Wagnon; Sans Bois, L. W. Cobb.

ARDMORE DISTRICT—C. F. Roberts, P. E.

Ardmore, Broadway, J. M. Gross; Carter Avenue, L. L. Thurston; Overbrook Circuit, W. H. Averyt; Marietta and Burneyville, J. D. Sibert; Thackerville and Mehota, G. W. Sawyer; Ran, R. F. Wilson, supply; Lebanon and Oakland, J. W. Holland; Willis Circuit, T. F. Roberts, supply; Cumberland, E. A. Ware; Washita Circuit, L. V. Colbert, supply; Mannsville Circuit, J. C. Scivally; Province Circuit, W. S. Brightman, supply; Springer Circuit, T. E. McKenzie; Lone Grove Circuit, E. M. Garrett, supply; Dixie Circuit, J. D. Rogers; Grady Circuit, J. L. Gage; Leon Circuit, J. B. Robinson; Terrell Circuit, M. L. Roberts; Ryan Circuit, C. W. Myatt; Comanche, W. H. Mounger; Duncan, W. J. Sims; Fort Sill, J. E. Lovett; Superintendent Chickasaw Orphan Home, W. S. Derrick.

WYNNEWOOD DISTRICT—J. F. Sherwood, P. E.

Wynnewood Station, A. J. Worley; Norman Station, A. C. Pickens; Noble Circuit, J. K. Florence; Purcell Station, J. A. Biggs; Lexington, W. A. Dumas; Franklin, I. B. Hickman; Moral, J. W. French, supply; Paoli, W. P. Pipkin; Pauls Valley Station, E. D. Cameron; White Bead, C. J. Hall, supply; Erin Springs, A. M. Belcher, supply; Davis, M. A. Smith; Dougherty, W. Full; Hickory, W. D. Saul; McGhee, F. M. Sherwood; Minco, J. L. Yelton; Chickasha Station, F. E. Shanks; Anadarko, N. W. Shearer; Marlow, J. G. Forrester; Bailey, F. C. Mayberry; Elmore, C. Q. Ray; Methvin Institute, J. J. Methvin.

OKLAHOMA DISTRICT—H. J. Brown, P. E.

Oklahoma City, G. H. Ray; El Reno, A. T. Galloway; Guthrie, P. B. Hicks; Stillwater, W. B. Moon; Tecumseh, F. M. Moore; Shawnee, T. O. Shanks; Enid, R. A. Crosby; Council Grove, B. J. Hartsfield; Pawnee, R. H. Grinstead; Yukon and Union, T. P. Pipkin; Perry, F. H. Fannin; Perry Circuit. A. C. Briggs; Choctaw and Luther, R. T. Stith, snpply; Earlboro, Z. B. Whitehurst; Hennessey, L. H. Linn; Moore, W. A. Brewer; Chandler and Stroud, J. W. Lloyd; McLoud, M. D. Long; Geary and Butte, R. W. Cummings, supply; Bryon, J. Chitty, supply; Kay County Circuit, D. W. Hughes, supply; Editor "Indian-Okla Methodist," J. J. Lovett.

Washita District—W. A. Randle, P. E.

Weatherford, to be supplied; Cloud Chief, J. H. D. Terrell, T. C. Russell, supplies; Cordell, I. C. Cavener; Combs. J. A. Rowan; Cheyenne, T. H. Kinzer, T. C. Archer, supply; Barnett, J. H. Stone; Edwardsville, T. F. Castler; Arapahoe, P. T. McWhorter; Woodward and Fort Supply, J. A. Parks; Stone and Grand, J. B. McCance.

Transferred: O. P. Noble, to the Missouri Conference; G. F. Ray, to the Southwest Missouri Conference; E. B. Chenoweth, to the Western Conference; N. L. Linebaugh, to the North Texas Conference; K. S. Enochs, to the Louisana Conference; W. R. Thornton, to the Northwest Texas Conference.

CONFERENCE RELATIONS.

DEAR FATHERS AND BRETHERN:—We beg leave to submit the following report:

We have the names of J. W. Cowart, J. H. Walker and John McElhanan submitted to us and recommend that they be granted a superannuated relation. We also recommend that H. H. Goode be granted a superannuated relation.

Respectfully Submitted,

J. M. Gross, Chairman.

J. J. Methvin, Secretary.

BOARD OF EDUCATION.

To the Bishop and members of the Indian Mission Conference Methodist Episcopal Church, South:

DEAR FATHERS AND BRETHERN:—We note with pleasure a growing sentiment in favor of Christian education. We have five schools and colleges within the bounds of the Indian Mission Conference, with an attendance of 636 pupils and twenty-four teachers.

Harrell International Institute with an able corps of teachers, under the direction of Prof. Crockett, A. M., of Vanderbilt University, is doing thorough work, morally and mentally, and we believe it is destined to be one of the best schools in the connection.

Willie Halsell College at Vinita is on a basis that insures success, with Prof. B. R. Morrison and a faculty of six cultured, consecrated christian teachers.

Hargrove College at Ardmore under the wise management of Prof. Johnson has made marvelous progress materially and otherwise. We have a building that we are proud of and a school that is worthy of our most hearty support.

Pierce Institute still remains the property of the Conference.

Methvin Institute is strictly a missionary enterprise among the wild tribes. It has ninety pupils and three teachers.

We recommend the following appointments: J. E. Disch, student to Scarrett Collegiate Institute; Orlando Shay, to Willie Halsell College; W. S. Derrick, Chickasaw Orphan Home; J. F. Thompson, Superintendent Cherokee Orphan Asylum; J. J. Methvin, Principal Methvin Institute.

THEO. F. BREWER, President.

H. J. Brown, Secretary.

BOARD OF EDUCATION.

We report for Conference use from assessments.\$	
On hand from last year	19.35
Interest on J. O. Shank's fund	13.50
Total for Conference use\$	440.45
Appropriated as follows:	
Wm. Jimboy, one child\$	50.00
A. B. L. Hunkapillar	50.00
Orlando Shay, Loan	25.00
Orlando Shay, Donated	25.00
Geo. A. Lovett, Loan	50.00
J. E. Disch, Loan	50.00
R. H. Grinstead one child	50.00
M. D. Long, one son	45.00
J. T. Hall, one child	40.00
L. H. Stuckey, one child	50.00
Expenses	5.45
Total\$	440.45

A REVIEW.

The Indians of the Indian Territory builded much higher and better than they knew or hoped when they yielded to the constraint put upon them by the U. S. authorities, and consented to enter into treaty stipulations transferring their old lands and homes in the East to the United States and receiving as a part of the consideration for the exchange the wild and unknown lands in the West. The United States government at the time it made the exhange of these lands in the West for the Indian lands in the East, did not itself attach much value to these western lands. If the history of the period is to be trusted, it is evidence that the same low estimate was placed on all the "Louisiana Purchase" that lay west of the Mississippi river. This "purchase", since that time has been developed into about a dozen different states, containing

some of the greatest grain growing and produce raising sections of the world, to which may be added also some of the richest mineral and metal producing sections in the United States. However it might have been estimated then, it was probably thought that this country was good enough for the Indians. And such indeed it was. Its development has been somewhat slower than the states settled by white people around it, but that was not the country's fault, but it was the fault of those by whom the country was controlled. At first it was the policy to regard the Indian Country as a sort of a "hermitage;" around it was constructively a Chinese wall, prohibiting the incoming of white people unless they got previously a permission, given generally with reluctance, from the Indian and U. S. authorities.

So matters continued till two or three years after the war, 1867-70, when it began to be discovered that the Indian Territory was located right along the line of what was naturally one of the greatest thoroughfares of travel and traffic to be found in the United States. This idea having been embraced it was not long before the idea was put into practice and important results followed.

RAIL ROADS.

The great M. K. & T. system of railroads was the first to put this idea into actual practice. Of the preliminary steps taken, and the means employed by which this railroad secured the consent of the several tribes, and the approval of Congress to the scheme, nothing need to be said. It is, however, a well known fact that during the period 1870-'72 the M. K. & T. Railroad company built its road from north to south through the heart of the Cherokee, Creek, and Choctaw lands, a distance in round numbers of nearly 300 miles. Such an innovation was in itself but little less than a revolution of old habits and thoughts. White men must come to build the road and others must come to attend to the business of the road. The families of these railroad men came, houses had to be built, towns and society inevitably followed. It was as the letting out of waters.

The next in the order of time to build into this country

was the Santa Fe system. Entering from Wichita, Kansas, it passed through Oklahoma Territory and the Chickasaw nation into Texas. Its course was parallel to the M. K. & T. and about 80 to 100 miles to the west. The Frisco enters the Choctaw nation near Fort Smith, and runs nearly due south to Paris, Texas, making connection at Fort Smith with its St. Louis and other Missouri roads. On the extreme west of old Oklahoma Territory and Chickasaw nation is the Rock Island railroad. On the extreme east of the Indian Territory is the Fort Scott, Kansas City & Gulf, better known as the "Split Log" railroad. It keeps close to the Arkansas border line, sometimes in the Territory and sometimes in the State. These five trunk lines traverse the territory from north to south. Their average distance apart cannot be more than fifty to sixty miles, furnishing superior traveling facilities from all parts north to Texas and the gulf ports, in the south. The railroad facilities from east to west are not so good. The "Arkansas Valley" road from Fort Smith to Arkansas City, Kansas runs nearly 200 miles northwesterly through the Cherokee nation. The "Choctaw" road, originally from Wister to El Reno has been extended westward to Weatherford in the western part of Oklahoma, and is now being built to Little Rock. This road runs through the Choctaw, Creek and Seminole nations, opening up a fine country of agricultural and coal mining lands. The Frisco system has a branch road entering the Cherokee nation near Seneca, Mo., running west and south, through the Cherokee and Creek nations, and Oklahoma Territory to Oklahoma City. This is a new road. From the above brief description it will be seen that there is no lack of railroads in these Territories for purposes of traffic and travel. The effect of so many railroads in the development of these Territories can not be over estimated.

TOWNS AND CITIES.

There are but few if any of the towns in the Indian Territory that would properly be classed as "cities". Ardmore, though not the oldest, is perhaps the largest of the Territory towns. Its population is estimated to be about 7,000 to 8,000. It has had some rough and disastrous fire experiences. It

ship more cotton year after year than any other town in the "twin territories." It has two banks, an oil plant, a cotton compress, an ice factory, and an electric light plant and a telephone suystem. A number of churches are organized here and have good congregations. The Baptists, Presbyterians, Christians, Cumberland Presbyterians, and the Methodist Episcopal Church, South, (two churches), are the most noticeable along this line. The Benevolent orders, Masons, Odd Fellows, Knights of Pythias, and several others are organized here. The educational interests of Ardmore are in process of development. Hargrove College, Ardmore college and a business college, with a number of private schools, sum up the extent of its educational interests at present. Muskogee is the next town in size and importance in the Indian Territory. It has about 6,000 inhabitants. It has a city government, a city free school system, and four denominational schools of high grade. These are the Indian University (Baptist), Harrell Institute (Methodist), Kendall College (Presbyterian), and Nazareth Institute (Roman Catholic). All these schools have been aided by the citizens of Muskogee, and they enjoy a prosperous patronage. The Baptists, Presbyterian, Methodists, Episcopals and Catholics have good houses of worship here. Muskogee has an extensive trade in the surrounding country. The soil is generally prairie though the Arkansas river and other streams furnish a good grade of bottom lands. This year an unusually disastrous fire visited Muskogee, but the indications are that it will soon be rebuilt and probably with better buildings than before. In addition to its fine agricultural lands from which it derives its support, it has a good deal of coal near at hand, as yet undeveloped. It has made a beginning in boring for oil, with encouraging prospects of developing a profitable industry right in the town. One of the devisions of the M. K. & T. railroad is here, and to judge by what one sees from the outside the conclusion would be that more railroad business is done here than at any other town in the two Territories. Muskogee has a good flouring mill, and a cotton compress, and an oil mill, and a large trade in cattle. Vinita, sixty miles north of Muskogee is well situated in a prairie grain growing region. It has the advantage of connection with two railroads. It has one bank and a number of large

business firms. Its population is estimated to be between 3,000 and 4,000. It has good school facilities. The Presbyterians have had here for several years a prosperous academy. It is well equipped in the way of buildings for educational work. The M. E. Church, South, is well represented here by its Willie Halsell college. The Methodists (South), Presbyterians, Baptists and Congregationalists have good church buildings.

Wagoner, thirteen miles north of Mnskogee, is a newer town than those mentioned, located at the junction of the M. K. & T. and the "Arkansas Valley" railroads, and has been built up quite rapidly in the last few years, having a population of about 3,000. It has good church buildings, nearly all of the denominations in the territory being well represented. Recent efforts to promote educational interests give promise of success. It has a good country to support it, both in rich prairie and river bottom lands.

Tablequah, the capital of the Cherokee nation, is an old town. Here are located the capitol building and such other buildings as were necessary to the enforcement of the laws. Here also are located the male and the female seminaries, schools of good grade for the free instruction of the Cherokee youth. There are several church buildings holding good congregations of worshipers. Talequah is not a large town, the population approximating 1,500. It has no railroad near it, which to some extent at least explains its somewhat tardy growth.

"Old" McAlester, as it is sometimes designated to differentiate it from the new town—South McAlester—is one of the oldest towns in the Choctaw nation. It was in connection with the beginning of the coal mining industry in the Choctaw nation that McAlester began to grow into the dimensions of a town. Ten years ago it might have contested with reasonable prospects of success the claim of being the largest and most important town in the territory. A year or two later the survey of the Choctaw railroad, crossing the M. K. & T. road less than two miles south of McAlester and the springing up of the new town of South McAlester, has had the effect to cripple the old town in its prospects and thereby re-

tard its growth and prosperity. Still, McAlester is not without its interests. It has some large business interests, a number of good substantial people. The M. E. church, South, Presbyterians and Baptists have good congregations and houses of worship. There has long been conducted there a Presbyterian school of academic grade which has had a very good patronage. The Masonic and other orders have long been organized and apparently doing well.

South McAlester when first located was about a mile and a half from the old town, and as each town grows they approach nearer each other and it is likely that the time is near when both towns will constitute but one town. At present South McAlester is larger, perhaps twice as large, as McAlester. Besides having two railroads through the town, one of the United States district courts is located here. All its buildings and social interests are on a correspondingly larger and better scale than in the old fown. South McAlester has a population of a little over 3,000. McAlester has hardly half so many.

Krebs, Wilburton and Hartshorne are important coal mining towns in close connection with South McAlester. Outside the mining interests carried on at each there is not much to attract the attention of the homeseeker. The lands are not valuable for farming purposes. The church and educational interests are as yet in a very much undeveloped state. The social orders, and the labor organizations seem to be the most important social interests of these towns. Davis, Wynnewood, Purcell and Pauls Valley, on the Santa Fe railroad in the Chickasaw nation are all thriving towns ranging in population from 1,200 to 1,800. They are in close proximity to some of the finest bodies of lands in the Indian territory. They all have good trade in cotton. Corn is also raised here in great abundance. There is considerable business done at these towns in cattle. All are good orderly towns. The social life and interests do not vary greatly from each other or from other towns in the Indian territory. The several denominations have fair accommodations for those who wish to worship with them. The secret and social orders apparently are in a prosperous condition.

The next town, traveling north on the Santa Fe, is Norman. It is in Oklahoma Territory. This town is of more importance than either of those mentioned. It has a larger population, perhaps 2,500 to 3,000. It has important educational facilities, the Oklahoma University and the sanitarium for the insane are here. It has also splendid public school buildings. It has waterworks, an electric light plant, a cotton compress, and has a large mercantile trade. It does a large business in grain. It has a number of elegant church buildings.

Oklahoma City is the most compactly built city within our conference territory. It is one of the largest in population, which at this time is between 10,000 and 12,000, and has wide and well laid out streets, fine business houses, elegant churches, and all the usual conveniences of a modern city in the older states. Its large public school buildings are equal to those to be found in any small city. It has close connections with the Santa Fe, and is the terminus of the Oklahoma & Frisco railroad. It is well situated in the midst of a large section of rich gain producing lands, and has a good local and general trade.

Guthrie is the capital city of the territory and closely contests the claim for supremacy with Oklahoma City in population; there is probably not much difference between them. It covers more ground but is not so well built. It has a number of good buildings, stores, hotels, churches, and public school buildings. A productive country surrounds and it does quite a large business.

El Reno, Perry and Shawnee are the second grade towns of Oklahoma territory. They will not vary in population and general interests greatly, the population of each being between 4,000 and 5,000. El Reno is the oldest, and is a good town, having both the Rock Island, and Choctaw railroads. It is a well laid out town and has many good buildings, waterworks, etc. Perry is the principal town of the "Strip." It is not so populous as when first built. If any difference exists, it is the largest of the three towns mentioned. It has many large and elegant buildings, public and private. Shawnee is the newest. It is situated on the Choctaw railroad near

the eastern boundary of Oklahoma Territory. It has a good population and is a growing town, and is surrounded by a productive grain growing and cotton producing country.

There is a number of important towns in the Oklahoma Territory such as Stillwater and Edmond on the Santa Fe and Enid and Hennessey on the Rock Island railroad, that for want of space cannot be mentioned in detail. The same remark applies to Chichasha and Duncan, on the Rock Island, and Durant, Atoka and Checotah, on the M. K. & T. railroad.

UNITED STATES COURTS.

The influx of capital in the Indian territory, combined with the somewhat feeble and uncertain enforcement of the law by the several tribal governments, gave a sort of encouragement to lawless men to come into the territory, where they committed many daring crimes. The good name of the territory and to some extent the life and the property of the people were imperilled. At this juncture the United States government decided to greatly strengthen its judicial system in the territory. Courts of ample jurisdiction were established, and efficient judges were appointed. These have wrought great changes on the side of public morality and for the better security of life and property. The location of these district courts, three in number, are at Muskogee, South McAlester and Ardmore. Minor courts are held at perhaps a dozen other towns.

DAWES COMMISSION.

Whatever differences of opinion may have prevailed among whites and Indians as to the wisdom or equity of the plan proposed by congress in the appointment of this commission, after four years of work and the end seems to be in sight, it seems to be clear that the programme outlined will provide for the better preservation of these Indians and their enlightment and ultimate civilization and citizenship. The

white people and their interests will be protected, and the social, moral and educational interests will be greatly enhanced and promoted. The probability is now good for a stable government, free and unincumbered lands and homes, and every facility for peace and happiness.

GENERAL RESOURCES.

The lands of the Indian Territory and also the Oklahoma Territory may not generally be as rich and productive as the lands further north. But there are here and there large bodies of lands of very great fertility and easy to cultivate in each of the territories. The prairie lands on the north abound in large bodies and are quite fertile, and have a wide range of productiveness, embracing all the tereals, grasses, fruits, vegetables and cotton. The bottom lands of the Arkansas river and also of its tributaries, the Grand and Verdigris rivers, are The several branches of the Canadian of a superior quality. river have large bodies of rich, productive lands. This is true also of the lands on the Poteau river but they are somewhat different in quality from those of the Canadian, being more waxy and less sandy. The Red River bottoms in the territory are not inferior to the lands of that stream in the states of Texas, Arkansas and Louisiana, which have long been noted for their great productiveness in corn, cotton, etc. The Washita river, which traverses a portion of Oklahoma and then flows through the Chickasaw nation into the Red River, has long had a local reputation for its large bodies of bottom lands, the extraordinary productiveness of which under favirable conditions seems unreasonable of belief. In traveling through some portions of the Choctaw nation one sees a good deal of hilly, ridgey, land, which seem to be very thin and poor. But this is now partly explained by the discovery of immense coal deposits in the vicinity which are now being mined. is a reasonable probability at least that other and extensive coal mines will be opened in these seemingly "poor" lands at no distant day. The quality of the anthracite coal produced in the Choctaw nation is stated to be equal to the best, much above the average, and surpassed by only one of anthracite quality in the United States. This is high praise, and gives much hope for the mining industry in that nation. That the Creek country is to some extent underlaid by coal deposits is well known. Their value in quality and extent is yet to be determined. That there is natural deposits of oil in the Creek nation is now known to be a fact, settled. And that there are good indications for oil at other points is well known. It is not improbable that the "oil industry" may become an important one in the Indian territory in a few years. Discoveries of asphalt deposits at several points in the territory gives some ground for the supposition that asphalt mining may be added to the other important industries of this undeveloped territory at an early day.

While not heavily timbered like some states, the Indian territory has enough good timber to equal its requirements for many years to come if proper protection is given by law. It has been systematically plundered of its pine and walnut timber in the past. It is likely that these things will be better controlled in the future.

POPULATION.

There can be no correct or exact estimate of the population of the Indian Territory made in the absence of a regular census. This has never been made fully here. A candid and fair estimate of the population here now may be safely put at 300,000 of which the "citizen Indians" number about 65,000. The others are non-citizens, white, black and red people; the 'tites predominate but there is a good many negroes. The "red" people in this estimate are "non-citizens" whose claims have not been allowed for cause, or who belonged to some other tribe. There is little question but that the material, educational, and social development to be found here now, is principally to be credited to the non-citizen population of the iteritory.

The story set forth in the preceding pages of this unpretending volume, is intended to show something of the labor and success which a single religious denomination—Methodist Episcopal Church, South—has accomplished during the last, say sixty years, in its efforts in uplifting these Indians into a higher plane of Christianity and civilization. It is not to be inferred that any claim is set up of our having done all that has been done on these lines. Far from it. The Presbyterians and Baptists were early in this field. They have done much good work, to which reference is made to their educational institutions in these pages, but we have not full data.

APPENDIX.

"THESE ALL DIED IN THE FAITH."

JOHN HARRELL.

John Harrell was born in Perquemous County, North Carolina, October 21, 1806. In 1823, when only 17 years of age, he was licensed to preach, a clear indication that the sturdy and reliable qualities of character for which he was afterwards noted had already impressed themselves upon those who knew him. In 1827, in a class with twelve others, he was received on trial in the Tennessee Conference, and appointed to Fort Wayne as junior preacher, Rev. Jeremiah Jackson being in charge. This work was in the "Western District," of Tennessee, a typical circuit of those days, a sparsely settled country, yet having territory enough to twenty-five or thirty preaching places, which for the most part were in the open air or in the log cabins where the people The next year he was appointed to the Cypress Circuit, junior preacher to Wilson L. McAlister, who was a young man but was two years older in the Conference than Harrell. In 1829 he was received into full connection in the Conference and ordained deacon. At that conference he was appointed junior preacher on Sandy Circuit, R. K. Hudson being in charge. In 1830 he was appointed junior preacher on Beach Circuit. In 1831, in connection with several others, he was transferred to the Missouri Conference, which at that time extended over the present States of Missouri, Arkansas, a part of Kansas and the Indian Territory. At the Missouri Conference Harrell received an appointment to the "Washington and Cherokee Mission," with A. M. Scott as assistant preacher. Either before the end of 1831 or early in 1832 Harrell had appeared on the ground to enter upon his Missionary His first appointment, part in Arkansas and part in the Cherokee Nation, was a sense adumbrative for the next twenty-five years and in a sense all his life he was intimately identified with church work both in Arkansas and the Indian Country.

In 1832 he married Miss Eliza Williams, of Washington County, Arkansas, with whom he lived about torty-five years in matrimonial bonds. Of this union there were nine children born. Only two survived their parents.

John Harrell continued to operate on both sides of the line of Arkansas and Indian Territory till 1836, receiving his appointments the meanwhile from the Missouri Conference. In 1836 the Arkansas Conference was formed and Harrell became a member of the Arkansas Conference. Still his work for the most part was on the western border. He was circuit and station preacher and presiding elder. The first time this writer remembers seeing him was in the fall of 1847. It was at a camp meeting held near where the town of Huntington, Arkansas, now stands. He was the presiding elder of the Fayetteville district, I think. He was well known in our home, and all esteemed him highly.

In 1850 he was formally transferred to the Indian Mission Conference and officially his work was henceforth with that conference, but this did not prevent his interest and activity in the State. The next time I saw him was at a camp meeting held on the Choctaw line in 1850 and he was canvassing for funds to build a house of worship in Fort Smith. The old brick church, which for forty years constituted the only home for Southern Methodism in that city, was the result. The house was completed in 1853. reason of Brother Harrell's continued identity with, and his interest in the work in the State, grew in part out of the fact that his residence was close to the town of Van Buren. Years before he had built for himself and family a very neat and comfortable home on the elevated ridge that commands an extensive and beautiful view over the city of Van Buren and the surrounding country. Here his family remained for many long years. He and his wife did not remove from this old home until the children were all gone. This was probably the year that both of them died. The minutes of the Indian Mission Conference, which in substance will be found in this book, will give the exact year and the work done by Brother Harrell. As a condensed summary of his work during his rearly forty years work in this field, I quote from one who was intimate with the man and his work: "For four sucessive years he was superintendent of Fort Coffee and New

Hope Schools. One year, 1854-5, he was presiding elder of the Choctaw District. For seven years, 1855-62, he was presiding elder of the Cherokee District. For three years, 1862-65, he was superintendent of Army Missions in the west. For 1865-6, he was presiding elder of Cherokee district. From 1866 to '69, three years, he was superintendent of the Indian Missions in this Conference. In 1869-70, he was again for one year presiding elder of Choctaw District. In 1870-71 he was superintendent of Asbury Manual Labor School. This appointment was special. The school had been totally destroyed by fire and Brother Harrell was sent there to try to secure the rebuilding of the school. He succeeded without difficulty, so great was his influence with all parties, including the Creek authorities, that a good building was soon erected and the school opened again. The next year, 1871-2, he was presiding elder of Creek District. From 1872 to 1876 he was again pr siding elder of Cherokee District and placed in charge of Asbury Manual Labor School." To summarize: he was six years employed in educational work, fifteen years he was presiding elder, three years as superintendent of Army Missions and three years Conference superintendent of Indian Missions.

Three times he was elected a delegate to the General Conference, and also a delegate to the Louisville Convention which organized the Church, while he was a member of the Arkansas Conference, and he was elected a delegate from the Indian Mission Conference four times. In the sessions of the conference Brother Harrell was always busy and efficient; he had a hand in all actions that in any way effected the interests of the church. In his field of labor he was equally active and attentive. All his work had to be done on horseback. Trackless prairies and woodland were to be traversed, bridgeless streams often to be crossed by swimming the horse while he remained on his back. Yet he went, "nor stopped he for rain nor for thunder." If any one had intimated to Brother Harrell that he was something of a hero he would have smiled incredulously and disclaimed the impeachment. And so he was, truly, a great moral hero. Those fifty years, 1827-1877, of steady persistent work, forever on the frontier of advancing civilization, ever pushing the cause of the Master, without traveling conveniences, and the same may be said of those

other things that people prize—good beds, good things to eat. The people among whom Bro. Harrell often traveled were many of them poor and could do but little for his comfort when he went among them. When a man these days has held four or five weeks of conference work in just twice the space of time—a conference every other week—and spends the intervening time in traveling in palace sleeping cars and recreating, and at the end of eight or ten weeks is so exhausted that a long rest is necessary, it will occur to one that God gave too much force and endurance to John Harrell, or else he gave not enough to the other man.

Brother Harrell's death occurred at Vinita, I. T., December 8, 1876. He was sick only a short time, two or three days. He had gone to Vinita to fill a regular monthly appointment. His sickness was short and sharp. He died at the home of a friend. His body was taken to the Asbury Manual Labor School and buried in the cemetery connected with that institution by the side of the wife he had loved so long and so faithfully. Mrs. Harrell had moved to Asbury in feeble health that year and was taken dangerously ill, November 15th, and died November 20, 1876. Their separation was brief. A few years ago the writer visited their grave, and was pained, not to say shocked, at the neglected condition in which he found them. The thought occurred to him, surely this man and his co-laborer had done enough for the Christian civilization in this country to have deserved a more grateful remembrance from the people of the Indian Territory.

Bro. Harrell was fortunately a strong man physically. He was sick very rarely. He was about the medium height, broadly and strongly built. There was never much tendency to corpulency up to the last time I saw him. In making his acquaintance the thought most likely to be impressed on the new acquaintance would be that of his pre-eminent goodness. Abilities Bro. Harrell unquestionably had, and of a superior order both as a preacher in the pulpit and in the management of church and other business affairs; still the emphasis always rested on the fact that he was certainly a good man. As a preacher he was plain and simple in manner of delivery. There was never any attempt at display of his talents. He did not affect the profound. There was no verbal pyrotechnics,

no quoting of poetry unless it was a brief couplet, or a stanza from a hymn. Nor did he come out strong in the anecdotal illustration business. He had passed away before the world and the preachers had discovered what a power of gospel there was in well told funny stories in the pulpit.

When preaching, Bro. Harrell impressed you as a man having a message of grave import to deliver, and that it was his business to deliver it the best way he could—plainly, earnestly, and yet lovingly, tenderly.

In his personal deportment Bro. Harrell was modest, unobtrusive, kind and affable. He enjoyed the esteem of all who knew him. If any thought him a little obtuse and softhearted they would probably have found out their mistake had circumstances demanded a test of the matter.

To sum it up, he was a superior man, physically, mentally and spiritually. He proved that he was capable of an immense amount of good work. He, in the course of his long ministry, had the administration of a good deal of church money; his honesty and fidelity to these trusts was never questioned. His work in the west necessitated frequent and long journeys on horseback, as there was no public mode of conveyance, and generally there was not even roads. He went literally into the wilderness, "seeking the lost." As the years passed he made many strong friends and acquired an influence among the several tribes which no other preacher has ever attained among them. As these lines are being written, Bro. Harrell has been dead twenty-three years, yet his memory is still precious in many homes in the Indian country.

Four of Brother Harrell's children arrived at the years of maturity—one son and three daughters. His son, John Jr., was foully murdered in 1867 by a gang of marauders, relics of the worser elements of the army. His eldest daughter married Rev. G. A. Shaeffer, of Arkansas. Both Mr. and Mrs. Shaeffer died in a few years, leaving a little daughter to the care of her grand parents. Another daughter married I. A. Pearson, DD.S., a Fort Smith boy, who developed into a worthy man. It is understood that Mr. and Mrs. Pearson now reside in Kansas City, Mo., Miss Harrell, Mrs. Pearson's sister, and Miss Shaeffer making their homes with them.

In the appointments of the Indian Mission Conference for 1864, there appears this one: "Army Missions, John Harrell." When this appointment was made, or by whom, I do not know. I first met him in the fall of 1863, on the retreat from Fort Smith. He was serving with Thompson's regiment of Cabell's Brigade as Chaplain. Being identified with a different regiment of the same Brigade, I saw much of him, the same good man I had long known him to be. Sometime next year he was transferred to General Cooper's army, Indian Territory troops.

WILLIS F. FOLSOM.

W. F. Folsom was born in the "Old Choctaw Nation" in Mississippi, in the year 1825. The month and day has not been preserved. He died at his home at Pocola, I. T., in 1897. He was a Choctaw Indian of the half-breed class. Sometime in the '30s he with his father's family came in the general removal of the tribe to the west. The family made their home on the Poteau river, about ten miles south of Fort Smith, and a mile or two from the State line. His father, McKee Folsom, and his uncle, Watt Folsom, were well known by their white neighbors, who thought well of them. Here Willis grew up towards man's estate in great ignorance. School facilities and church privileges were very poor in his vicinity. When he was about seventeen years of age he was sent away from home to one of the Choctaw National Boarding Schools. This school is understood to have been the Bloomfield Academy. It was while he was at this Academy that the first mental and moral awakening came to the diffident and ignorant youth. Bloomfield, like nearly all the National Schools of those days, was under the control of the Missionaries. The superintendent was usually a prominent preacher. The teachers were either preachers or zealous laymen. On one occasion special religious services were being carried on in the school building. After the meeting had been in progress for some days a number of students became interested, among the number being Willis Folsom. He was induced to go to the "mourner's bench." Yielding to a strong

impulse, yet still in great darkness as to what he was expected to do, he went forward among the penitents. While kneeling there, his mind a blank, some one among the altar workers came and began to talk to him. No one was more in need of the instruction which is supposed to be given at such times than was Willis Folsom at that time. While he knelt he felt an inner consciousness of a great want; he did not know exactly what it was, but he wanted something. The only thing he retained from the instructions which had just been given him by the one who had visited him was the emphatic injunction "to pray, to keep on praying." With no clear conception as to what he really wanted, nor how what he wanted was to be obtained, but being of an obedient turn of mind and having a sincere affection for his father, he began in a very imperfect way to pray for the blessings of God upon his father. Doubtless these prayers were uttered in a broken, blind way. Strange to tell that while he was thus trying to pray, in his weakness and ignorance, the light burst into his own soul and he was filled with peace. He was happy, and he never doubted from that hour the genuineness of his conversion.

There are various degrees of pure and pleasant emotions to which people may be subjected. Songs, music, eloquent speeches are frequent features in stimulating the play of pleasurable emotions of our religious meetings, so much so that these merely intellectual and asthetic emotions are taken sometimes for conversion—the new life. One might have thought that this would prove to be the result of Willis Folsom's experience, but such, however, does not seem to have been the case with him. Bro. Folsom as the years went by became deeply skilled in the things of God. At no time subsequently did he ever doubt the fact of his conversion at the time mentioned. This experience became the foundation of that sincere, earnest, strong and happy Christian life which he exemplified before the world for over fifty years afterwards. There are many persons in the church and the world of such a prudent and doubting disposition that had they been present, known all the facts of the case, would have predicted that nothing would come of Folsom's conversion. In this they would have been mistaken. The earnest, honest, spiritual life he lived ever afterwards proved the genuineness of the work done in him. If any solution be asked to explain the peculiarity of Willis Folsom's conversion it might be found in these words: "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." (Rom. viii., 26.) Certainly Willis Folsom's experience is not contrary to this teaching of God's word. As the years passed Bro. Folsom's character developed more and more on spiritual lines. When still quite young he was licensed to preach. They were less particular in regard to the literary qualifications of licentiates for the ministry in those days than they now are. No sooner had he gotten himself adjusted to his new ministerial harness than, as George Whitfield calls it, he went "ranging," that is to say that he went near and far to attend meetings and to preach; he had the true evangelistic spirit, and endeavored to make full proof of his ministry. He went among his own people, and was often seen among the white people at their meetings in the States. In his young days he was very pleasant and agreeable in his manner; everybody liked him, and all who knew him had the utmost confidence in his piety. I saw much of him in 1853-4. There had been an almost continuous revival service during the summer of 1853, conducted at Hickory Grove, where the town of Hackett now stands. Rev. F. M. Paine was the pastor, who, assisted by local brethren, had a succession of meetings that were wide reaching in their effects. Large numbers were converted and added to the church. From the territory we often had preachers, W. L. McAlister, N. M. Talbott, T. W. Mitchell, John Page and Willis Folsom visited and preached to us. Folsom was zealous and interested, but backward about preaching himself. He distrusted himself. Still he came and made his stay among the people while the meetings went on. One incident illustrative of the man may be given here. He was rather in the habit of putting up at the house of Thomas Patton, a genial, hospitable member of the church who lived near the place where the meetings were held. It was Folsom's habit to retire to the woods in the morning before the appointed time for meeting for private prayer and meditation. It was characteristic of the man that not long

after his departure from the house he might be located in the woods by the fervency of his prayers and his shouts of praise and rejoicing. Sometimes these would cease and still the man himself did not return. It would finally result in Bro. Patton going in search of him. When found he would be stretched on the ground, limp and exhausted in body, yet in spirit he was supremely happy. On some of these occasions Folsom was not unlike the Apostle Paul. Such visions of light and glory filled his enraptured soul that whether he was in the body or out of the body he could not tell. At such times Bro. Patton would gather up help and they would carry Bro. Folsom to the house as a very sick man, or one that was as dead. After resting on the bed for a while he would be all right again. Bro. Folsom did not consider such experiences as abnormal nor necessarily an uncommon thing. speaking afterwards of such experiences he would tell that while praying he would get such glimpses of love and glory of God as revealed in Christ to his soul that he was filled with rapture inexpressible, till his heart overflowed in shouts and words of praise. Experiences like these were not common in those days, much less so now. I have seen strange and unusual things, but these things were in the crowd or great congregation, conditions favoring. Instances are much less frequent where a single person entirely private and alone is wrought up by his or her own private devotions to such fervor of religious experiences. Yet this did not seem to be so much out of place in Willis Folsom, the intense spirituality of whose life, the correctness of his daily deportment, supported and harmonized well with the intensity of his religious experience.

Willis Folsom does not cut a large figure in official affairs of the Indian Conference. For some cause unknown he was not received into the membership of the Conference until late in life. It may have been because of his supposed educational deficiencies, though it is a fact that the Conference has had in its membership men who were every way the inferior of Willis Folsom.

He was employed as a supply on the Moshulatubbee, Sugar Loaf, Skullyville and other circuits. While he was in charge of the Skullyville work, in 1868, Rev. John Harrell wrote to the church paper as follows: "The meeting at Skullyville was a great triumph; forty joined the church. At a two days meeting ten miles south of Skullyville held by Bro. W. F. Folsom, ten or fifteen joined the church. I was not present." At a later period (probably 1880) September 23rd, Brother Folsom writes himself to the paper: "Our Choctaw preachers are doing all they can in keeping up the great work of our holy religion. There has been a special revival spirit manifested everywhere on this work, more so than usual. 1 held a two days meeting on Sugar Loaf Creek, twenty miles from here, a mixed congregation, Choctaws and white people. The result was I baptized twenty-four persons and received them into the church." At another meeting held in the year he reports twelve persons, white and Choctaws, baptized and taken into the church. The following summary of his work is given in a later letter the same year: "I was employed to preach at this station (Skullyville)-last fall. Since then I have preached here fifty times, besides exhorting and holding prayer meetings, and occasionally class meetings and lovefeasts. Preached at other places sixty times. I have baptized thirty-six persons, received forty-three into the church at this station during the conference year. In addition I have raised one hundred and eighty bushels of corn and thirty-five bushels of potatoes." Other specimens of Bro. Folsom's manner of writing and of his work could be added, but these serve the purpose to show the manner of the man at his work. After the adoption of lay representatives into the church, the name of W. F. Folsom nearly always appeared among the names of the lay delegates to the Annual Conference, and the man himself was nearly sure to be in attendance.

He was elected to deacon's orders at the Conference session held at Skullyville in 1858, and ordained by Bishop Early on Sunday of the session. Brother Folsom served as District Interpreter for the Choctaws. He knew both the English and the Choctaw sufficiently well to make him a competent interpreter. Bro. Folsom was admitted on trial in the conference in 1892. Two years later he was received into full connection. After this date he was able to do but little regular work. He became the victim of a severe skin dissease which sorely tried his patience and tested the strength of his faith in God. It had been apparent to his brethren when he

was received into full fellowship among them that his life work was done and that his end could not be distant. Still it was believed to be due him who had done so many years of faithful efficient work on the outside of the conference that he should be accorded the privilege of dying within its pale. Thus died, full of years, and not without honors, a sterling man of God. He had been, during a period of not less than fifty years, abundant in labors, ever magnifying the all abounding grace of God, who had stretched forth His hand to (as he put it) save a poor ignorant Indian, and not only so, but to make him to sit here on earth in the heavenly places of Christ, to which was added the constant assurance of eternal life at the right hand of God.

Thus died the last one of the old preachers in the Indian Mission field. His life and work extended back to the days of the organization of the Conference. All the other old preachers had passed on before him. That he died victorious and full of peace there can be no doubt. He was the victor at last through grace.

Francis M. Paine.

F. M. Paine was born in Giles County, Tennessee, in 1822, and died near Van Buren, Arkansas, January 15, 1896, being at that time in the seventy-fourth year of his age. He was licensed to preach at Dover, Ark., in 1847. His first pastoral work was as a supply on the Grand Prairie Mission, a large circuit that embraced a considerable portion of Sebastian, Franklin, Scott and Johnson Counties. In a number of places in this work Bro. Paine achieved considerable success. was notably true at Hickory Grove, where the town of Hackett now stands, and where previously they had never had any regular pastor or preaching. At this place at every regular appointment during the summer and fall there was a revival. There were many conversions and accessions to the church. The whole country was awakened and to a considerable extent revolutionized, and from nothing a large and prosperous society was built up. The impulse given to that community continued to show itself for several years afterwards.

Having a large family to take care of and the support given by the church being wholly inadequate for the maintenance of his family, he did not seek work next year from the Conference. Instead he turned his attention to educational matters. He erected at Jenny Lind, and at his own expense, a large building and opened in it in the fall a school of academic grade. Brother Paine was the principal. This writer attended this school during its first session. The school was continued until Bro. Paine moved to the Indian Territory. October, 1855, he was admitted on trial in the Indian Mission Conference and appointed to the Fort Coffee Academy. Next year he was appointed one of the faculty of the Chickasaw The following year (1857) he was appointed to Academy. Colbert Institute.

In 1858 he was appointed, by Bishop Early, presiding elder of the Choctaw District and superintendent of the Fort Coffee and New Hope Academies. In this position he was retained till September 10, 1864, when he was transferred to East Texas Conference and appointed to Paris station, where he remained two years, after which he received at his own request a location. He remained in Texas until 1868, when he went to Arkansas, settling at the town of Clarksville. Here he engaged in the hotel business, the meanwhile he gave some attention to the practice of medicine, to which it seems he had devoted himself in earlier life.

In 1872 he was readmitted into the Arkansas Conference and appointed to the Clarksville Circuit. The next year he was appointed to the Ozark Circuit. In 1874 he was presiding elder of the Lewisburg District. In the fall of 1875 he was located at his request. In 1884, he was again readmitted into the Arkansas Conference and appointed to Alma Circuit. The next year he served Bentonville and Rogers station. He was elected a delegate to the General Conference which met in 1886. In the fall of that year he located finally. Henceforth he gave his whole time to making such provisions as he could for the education and other interests of his family. For several years he resided at Altus, where he gave considerable attention to fruit growing. Later he moved to Dyer Station, not far from Van Buren, still engaged to some extent in the culture of fruits.

Brother Paine was a man of strong and very positive convictions. What he thought to be right received his open support without waiting to see the strength of support that might be against him on the other side.

As a preacher he was not brilliant or showy, but he was instructive, solid and systematic: His sermons showed thought and careful preparation. He was a close student and fond of and well versed in books. His scholarship was not extensive, but with few exceptions it was probably equal to those who were engaged in the work of education at that time in the western country. He gave much of his time during his mature years in promoting educational interests and in teaching in the school room.

His frequent admittances into the conferences, and subsequent locations after a few years itinerant work, might seem to lay against him the imputation of instability of purpose. No man was ever more free from the charge of instability than he was. He loved the church and the cause of religion, and he did everything within his power, both by his personal service and the contribution of his means to help on the cause, and if he could have done so there is no doubt that he preferred to do so and would have gladly given all the years of his long life to the itinerant ministry. But there was a hindrance, and to Bro. Paine's proud and sensitive soul an unsuperable one. It may be comprehended fully in two words, "inadequate support." He was blessed with a large family in which daughters were more numerous than sons. No man ever had a more devoted wife and faithful helpmeet than was Sister Paine. She was industrious, domestic in tastes and a wise and prudent manager. Still all these things were not equal to keeping up her household when the husband and supposed "bread winner" was getting little or nothing for his services. It may be just as well to confess right here that Bro. Paine was somewhat weak in faith right along this line. Who of us have not heard preachers get up in the conference love feast and tell how when the time came for them to go to their appointment they were sure to go, though the wife might be sick abed and some of the little ones ailing, and though there were no supplies for a meal in the house, they went all the same to their work not doubting that the "Lord will

provide." So it always had proved, thus vindicating their strong faith. Some of the neighbors who came in first found a sick woman and sick and hungry children. They nursed and they fed the woman and her children, and when the preacher returned from his round the family were well and well fedhappy. Bro. Paine did not belong to this class. Somehow he got it into his head that the much loved wife and children had been committed to his care and with his consent; that his obligation to them were primary, supreme. Nor was he contented to have them regarded as mendicants. So, as a matter of fact, when his preaching failed to bring a decent support to his loved ones he gave up the pastorate and engaged in something that would bring the living. In this way the church has lost thousands of its ablest and best preachers. The unutterable stinginess of the church has caused it to lose many of its ablest and most efficient ministers and in their places they have often to put up with cheap, shoddy preachers.

Two of Bro. Paine's daughters cast their matrimonial lots with itinerant preachers. One is the wife of Sterling Price, at one time for a brief period in charge of Oklahoma City Station. He is now in the Western Conference. The other is the wife of H. S. Shangle, presiding elder, if I mistake not, in Los Angeles, California. Bro. Paine brought up his family to love and honor the church, and it seems that the family is in the "ministerial succession." Faithful in all things our brother now assuredly rests from his labors, and the results of those works follow after him in doing good.

William B. Austin.

W. B. Austin was born at Lebanon, in the State of Alabama, March 6, 1843. At the age of eighteen years he enlisted in the confederate army, where he remained four years, marching and fighting under that proud banner. "the stars and bars," which has since been "furled and laid away" in the archives of glorious history. And though the cause for which he had suffered so much was lost, Bro. Austin considered it to the end of his life a great privilege to have marched and battled under the leadership of Robert E. Lee and Stonewall

Jackson. And he bore in his own body the proof that he had personally participated in the battles of the Virginia campaign. He had at different times received wounds, four or five in all. The bullets in some of these wounds had never been extracted and they gave him trouble to the end of his life, and this was thought to be at least a contributing cause to the illness which resulted in his death.

He was converted and made a public profession of his faith while still in the service of the Confederate army. At the first opportunity afterward he united with the M. E. Church, South. This was sometime in the year 1866. On the 29th of January, 1867, he was married to Miss Melvina Hodge, who was a loving companion and a most efficient help-meet during the period of their married life—nearly thirty years. She still survives him, and she has abundant care and labor in rearing and training their family of eight children.

In the fall of 1874, in company with his mother and other relatives, he became a citizen of Logan County, Arkansas. It was while in attendance at the funeral service of his stepfather, Joseph Rice, the day before Christmas, 1874, that the writer of these lines first met W. B. Austin. Then began an acquaintance and friendship between us that continued unbroken till death closed it on his part here. The next year he moved to Scott County and made his home there. In 1876 he was granted license to preach by the Quarterly Conference of Sugar Loaf Circuit, H. M. Granade, presiding elder. After serving three years as local preacher, he was in 1879 received on trial into the traveling connection by the Arkansas Conference. At the same session he was transferred to the Indian Mission Conference and appointed to the Skullyville Circuit. Here he remained by successive appointments for four years. His next appointment was the Canadian Circuit, which he served for one year. He was then appointed to the Flint Circuit, which he served three years. In 1877-8 he was in charge of the Cherokee District as presiding elder. In 1888 he was appointed presiding elder of Canadian District, where he served the full term of four years. In October, 1891, he was again appointed presiding elder of the Cherokee District and remained three years. During the year 1894 he was often

unwell, and less able for his work. He believed his itinerant work was done and he would have to retire. It was thought by his friends, in which he finally concurred, that the climate of the Cherokee District was too rigorous for him in his enfeebled condition of health and that farther south he might continue to do effective work. Whether these considerations influenced in the matter or not can not be here affirmed, but at the Conference held at Ardmore, Bishop Hargrove appointed him presiding elder of the McAlester District. at once made arrangements to move to his new charge, all preparatory steps had been taken, and he was just in the act of moving with his family when he was stricken with what proved to be a fatal sickness. At first it thought that his ailment, though severe, would prove to be of short duration. In two or three days it became known that his expectation was not to be realized. The complication of diseases assailing almost at once proved too much for his hitherto robust constitution. In less than a week the end came. The weary wheels of mortal existence stood still at last and the spirit of W. B. Austin had gone up to its God. His sufferings had ended, and he fell asleep. He died November 25, 1894, aged 51 years.

Bro. Austin was a large man, almost of "heroic" mold, and like large men, as a rule, was of a pacific and agreeable disposition. But Bro. Austin did not carry his amiability to such an extent as to permit disorderly persons to entrench upon his rights too far. He was a good preacher, practical, carnest, religious, an efficient all round man, one who loved his church and tried faithfully to advance her interests. He had given sixteen years of faithful work to the planting and developing of the work and had lived to see the dawning of greater things. The membership greatly increased, the number of experienced workers in the vineyard, better education facilities, etc., to all of which he had contributed a fair share of toil. It may be truly said of him "Servant of God, well done."

E. R. SHAPARD.

Edwin Ruthvin Shapard was born near Florence, in the State of Alabama, December 16, 1838. He was converted to God and joined the M. E. Church, South, December 17, 1849. He was licensed to preach at Florence, Ala., March, 12, 1859. The same year, in October, he was admitted on trial into the Tennessee Conference. His first appointment was to Middleton Circuit as junior preacher with J. G. Myers in charge. In 1860 he was appointed by Bishop Paine to the same circuit as junior preacher, C. C. Mayhew being in charge. In the fall of this year he was ordained a deacon by Bishop Early and appointed to Tuscumbia station. In 1862 he was appointed to Sumner Circuit in association with B. F. Ferrell as preacher in charge. He remained on this circuit for three years. In 1865 he was ordained an elder by Bishop Kayanaugh. At this conference he was granted a supernumerary relation. The next year he was on the effective list, and appointed to Springfield Station. In 1867 he was appointed to Hobson's Chapel.

June 15, 1869, he was married to Miss Jennie Holt, being stationed that year at Bellbuckle and Wartrace Station. In 1870 he was appointed to Fountain Head Circuit, and in 1871 he was in charge of Gallatin Circuit.

In 1872, Bro. Shapard was received by transfer into the Indian Mission Conference and appointed to the superintendency of New Hope Female Seminary, a position he held for eleven years successively, a proof of his efficiency and acceptability. A portion of this period, 1872 to 1883, he served as presiding elder of the Choctaw District, a small district surrounding the New Hope Academy and which had little in common with the large district which now constitutes so important a feature in our present conference organization.

In 1883, on account of the failing health of his wife, Bro. Shapard asked for and obtained a release from the duties of the school and was appointed presiding elder of the Cherokee District; which he served for three years. In 1886 he was in charge of the Asbury Manual Labor School, where he remained only one year. In 1887 he was appointed in charge of the Rail

Road Circuit. The next year, 1888, he received his last appointment from the Conference. This was Eufaula Station, a pleasant work and where Bro. Shapard was much esteemed. He was, however, in poor health and unable to do much work. His health had been steadily declining for sometime and had become such that he did not feel able to take work another year, and the Conference granted him a superannuated relation.

Having some property interests at Fort Smith, Ark., he immediately moved his family to that city. Looking about for something to do to make a support for his family, he accepted what seemed to be the most available thing in sight, which was as field canvassing agent for a life insurance company. He immediately entered upon this work and made a visit to the Cherokee Nation. He had been out but a short time and had done but little business when he was taken ill at Tahlequah, and seeming to have a premonition that his illness would result fatally, he hurried his efforts to reach his home and succeeded, his death occurring two or three days after his arrival at home.

Bro. Shapard was not a great preacher. He belonged to that large and respectable class of men who are spoken of as "safe" men. He could do any of the work our Conference had to do and do it well. He was successful in the educational work. As a preacher he was logical, his themes were suggestive to the thoughtful. In his manners he was inclined to be distant and reserved, unless with persons with whom he was intimate. In addition to his regular appointments he had been elected and served the conference as secretary for a number of years. Brother Shapard was a spiritually minded man, and his life was blameless; there was no reproach ever attached to his personal conduct or to his official administration of church business.

JOHN PAGE.

Nearly four score of years ago there lived in the State of Mississippi a lady who was noted for public spirit and religious zeal and liberality. She became interested in a full-

blood Choctaw youth. He was an orphan and seemed to be lonely and friendless, and who yet had the stamp of intellect in his face. His reputation was good so far as he had any, which was not extensive. The lady thought there were possibilities of doing good by giving this youth a chance of making something out of himself. Securing the consent of the Indian boy to the arrangement, and assisted by her friends, she sent him to one of our southern colleges, where he was matriculated by the name of John Page. In due time John Page passed through the college course and received his graduation certificate. John Page had a good mind naturally and having nothing else to do, and very little else to think of, he had not much difficulty in mastering the prescribed college course of study, and when he retired it was with a good grade of college honors. When he returned to his Mississippi home he had not only become mentally awakened and strengthened, but his heart had also been stirred and purified. He in fact was religious, and soon felt impressed that it was his duty to preach the gospel. The opportunity he sought was soon offered him. Not very long after his return home he was in due form set apart to the ministry by the authorities of the M. E. Church, South.

Then came the disruption among the Choctaws and their removal to this country. This kept John Page unsettled in his plans and pursuits. In 1841 or 1842 he was received on trial into the Missouri Conference and assigned to labor among his people. Most of his preaching was done in the Moshulatubbee Circuit, a large and indefinite section of country south of Skullyville, in which was located the first Choctaw Council House. At the first session of the Indian Mission Conference, Page was admitted into full connection. He was elected deacon and appointed with J. F. Collins again to the Moshulatubbee Circuit. The next year he was appointed alone to the same charge. During the next five years he was appointed annually to the same charge, and during the succeeding five years he was appointed to the Doaksville work, either alone or with an associate.

In 1858 he was again appointed to the Moshulatubbee work. It was during the year 1858 that he was elected —12

Treasurer of the Choctaw Nation, the duties of which office perhaps interfered with his pastorial work. In consequence of this he was appointed during the years 1859 and 1860 as Interpreter of the Choctaw District. From 1861 to 1865 he had no conference appointment.

A few years before the war Page had built himself a nice, comfortable home on the east side and not far from the Poteau River, about ten miles from and south of Fort Smith. Page's house was what in that time was considered a "fine" one. He was otherwise well fixed. In the fall of 1863 a detachment of Federal troops came to Page's fine house and burned it, plundering and looting everything that attracted their attention. Up to this time Page, who was naturally a quiet and undemonstrative man, had done nothing that could be considered as ground for such outrageous treatment. Two things may have served as a pretext to these vandals. First, he was a Choetaw, and secondly, he was a preacher of the M. E. Church, South. If Page had any illusions as to the Christian character of these invaders, they were quickly dispelled when they visited his home with fire and slaughter. About this time Colonel Jack McCurtain raised a battalion of border men-whites and Indians. In this command Page was elected a major, and until the war ended he continued active in the military service around Fort Smith. Those who were with Major Page spoke very highly of him, of his fearlessness and gallantry. It was even said that men met violent treatment who might have lived longer, if Page's house had not been burned.

In 1866, Bro. Page resumed relations with the conference, and was appointed to Perryville Circuit. At the next conference, there was complaint against him, apparently too indefinite to deal with by the conference, then assembled. The matter was referred to the Presiding Elder for investigation. The next meeting of the conference he asked for and was granted permission to withdraw from the church. In 1872 Page appears before the conference as a petitioner. He held a note against Dr. E. W. Sehon since 1858, for a large sum—three thousand dollars. At the time the note was given Sehon was Missionary secretary. Page sought to enlist the

good offices of the conference to secure the payment of the debt. The conference through committee gave the matter careful attention. Sehon was impoverished by the war, and so was Page. Nothing could be done. I saw him in those days after the war and he wore a depressed and discouraged look. I, in common with old friends, tried to encourage him and brace him up, but the task was not easy nor very successful. Rumors were affoat, I know not how much truth were in them, that he had contracted the habit of drinking. Drinking intoxicants has always been a strong temptation to the red man. If he yielded to this tempter during the excitements and associations of the camp and the war, more is the pity. I have no very reliable data on the subject of his death. My recollection is that he died in 1873. Visiting that section in connection with church duties I learned that he was dead. Friends who had talked with him a short time before his death spoke hopefully of the state of mind exhibited by him. John Page possessed a mind of much above the average. His mind had been strengthened and refined by education and culture. I saw him frequently; he was a welcome visitor at our home. We all esteemed him highly. Sometimes he preached for us. His manner in the pulpit was quiet and dignified, and his sermons showed preparation and careful arrangement. He took advanced views on education and study as indispensable to the preacher. And this was fifty years ago. It is common doctrine now. The fact that he was continued for a dozen years on the same charge is some proof of his fruitfulness and staying qualities. In those early days he was unassuming in manner and appeared to be deeply pious. God in mercy will judge him.

THOMAS W. MITCHELL.

Thos. W. Mitchell was born in the State of Indiana, April 15, 1816. He was the son of James, and Sallie Mitchell. When a small child the family moved to East Tennessee, and there Thomas grew up and was educated. He made profession of religion in the eleventh year of his age and immediately united with the M. E. Church. In the sixteenth year of his

age he received license to exhort. The Mitchell family then moved to Missouri where the subject of this notice was, in 1835, licensed to preach. In 1837 he was admitted on trial in the Missouri conference and that year he was appointed to New Madrid Circuit and in 1838 he was sent to Webberville. In 1839 he was ordained deacon. In 1840 he was united in marriage with Miss Mary B. Robertson. The same year he was granted a location. In 1845 he moved to the Cherokee Nation, and in 1846 he was readmitted to the Indian Mission conference and ordained elder. He filled various appointments in the conference from this time until 1851. That year he was appointed with E. G. Smith to the Delaware and Seneca work. (It has been stated elsewhere that the conference records do not give the appointments of the preachers for the years 1846-7-8-9.) In 1850 Mitchell and Smith had been associates on the Cana charge. In 1852 Mitchell was presiding elder of the Creek District. This position he held until 1855. From 1855 to 1858 he was presiding elder of the Fort Coffee District. In the latter year he was transferred to St. Louis Conference. He continued to labor in the St. Louis Conference until 1862, when in consequence of the pressure of the war upon him he left Missouri and went to Texas. He was admitted into the Trinity conference in 1866. Here he labored until 1869, when he was granted a superannuated relation. In 1871 he was transferred to the Indian Mission conference and appointed the same year presiding elder of the Creek District. He had completed the first round on his district and had just entered upon the second round when he was taken sick and after a brief illness he died at the home of Mr. S. Smith, at Okmulgee, March 17, 1872. His end was peaceful, triumphant. He left a wife and two children in sore bereavement.

Brother Mitchell was a good man and a fair preacher. He was of a sensitive temperament and seemed to be rather easily embarrassed when trying to preach. His thought was good, conceptions clear, but he was not fluent in words when I heard him and I attributed this defect to embarrassment. Two other Indianians, bright men, members of the conference were transferred to the Indiana conference because they could

not affiliate with the Church, South. These were Goode and Benson; they went the same year that Mitchell came in, and though he was a native Indianian there was never any question of his loyalty to the Church, South. Bro. Mitchell was an efficient man in conference business, and useful almost anywhere he might be needed.

J. OSCAR SHANKS.

J. O. Shanks, son of Rev. George Shanks, was born in Barber County, Alabama, August 27, 1856. With his father's family he became a resident of Clark County, Miss., a year or two later. He was converted, and made a profession of his faith in October, 1875. In 1876, he was licensed to preach at Whitesboro, Grayson County, Texas, where he then resided. November 10, 1878, he was admitted on trial in the North Texas Conference and appointed to St. Joe circuit and was returned to this charge next year. In 1881 he was admitted in full connection and ordained deacon by Bishop Kavanaugh. At the same session he was transferred to the Indian Mission Conference and was appointed to Washita circuit. Next year he was appointed to Vinita Station. In 1883 (Sept. 23) he was ordained elder by Bishop Pierce and appointed presiding elder of the Pauls Valley District, which position he held three years (1883-1886.) In 1886-7 he was stationed at Muskogee. In 1887 he was appointed by Bishop Galloway to Tahlequah station. Here he remained three years. It was to his energy and zeal that our church is largely indebted for the neat church building which we now have in the capital city of the Cherokees. In 1890 he was appointed by Bishop Hendrix to the Atoka and Caddo charge and remained one year. In 1891 he was appointed to Ardmore station. Here he labored with great acceptability for eight months. He died at the parsonage in Ardmore after a somewhat lingering illness June 17, 1892.

Bro. Shanks was married Sept. 29, 1886, to Miss Alice A. Boardman, of St. Louis, a woman in whom abounded every feminine grace. She was educated, cultured and refined.

Sister Shanks was indeed an efficient helpmeet to her faithful itinerant husband. She died at the home of her father-in-law in October of the same year. In life they had been in love closely united and in death they were soon reunited. Of the marriage of brother and sister Shanks three children were born, Edgar the eldest preceding the parents to the better land. Bessie and Mary Alice still live and are receiving the devoted care of friends in Texas.

By comparing dates given above it will be seen that Bro. Shanks was still quite a young man when he passed away. He had hardly arrived at the maturity of his intellectual powers. Still the nearly eleven years of work which he had given to this field were a promise of the matured man as he would be. His abilities, energy, pleasant address, and a ready adaptation to what he had to do gave abundant promise of reliable work. I never heard a sermon from him, but the reputation which he had among his brethren was that he was a good preacher. He had a good full voice and was fluent and gifted in prayer. "God buries his workmen," but carries on his work. The Holy Spirit keeps his battalions in marshal array and promptly fills every vacancy that occurs in the advance guard of the conquering army and thus the mighty host sweeps onward to battle and to victory of the great day of the Son of God. We weep the fallen heroes. We enshrine them in our hearts till we all meet again in the everlasting home of God.

JOHN C. ROBINSON.

J. C. Robinson was born at Charleston, England, February 26, 1801, and died at his home at Paris, Texas, May 29, 1876, being in the 76th year of his age and the 51st of his ministry. At twelve years of age he went to sea as a cabin boy, where he remained for three years. At the age of fifteen he arrived in the United States. The next year he professed religion at Carlyle, Pennsylvania. During the next eight years he attended several schools and succeeded in obtaining a good education. In 1825 he joined the M. E. Church, and soon afterward he was licensed to preach. In 1827 he filled

the chair of Mathematics in Madison college, of which college Dr. H. B. Bascom was at that time president. Subsequently he engaged in the work of the ministry in the states of Ohio and Kentucky. In the division of the church, which began in 1844, Bro. Robinson elected to go with the South. In 1850 he became a member of the Indian Mission conference. less he came by transfer but the minutes of that session fail to so state, or from what conference he came. In the fall of 1850 he was appointed in charge of the Chickasaw Academy. where he remained without change until the beginning of the civil war. In 1864 he was appointed preacher in charge and Superintendent of Chickasaw circuit and Academy. he has the same appointments as the previous year. In 1866 he was superintendent of Chickasaw Academy again. In 1867 he was appointed to Fort Gibson and Tahlequah and that year he was granted a superannuary relation. In 1868 he was associated with Lyman Harrison, a supply, on the Kiamichi circuit. In 1869 he was senior preacher on the Chickasaw circuit, and 1870 he was appointed to Tishomingo circuit, and was granted a superannuated relation in 1871, which he retained till his death. Bro. Robinson was more of an educator than a preacher, yet when assigned to such work he was a good preacher and a zealous pastor. As he grew old he continued to be a student, thus keeping his mind fresh and vigorous. As I remember him he was tall and spare. There was nothing to indicate the Englishman, except a rather florid complexion. Even then, though that was forty years ago, he had a venerable and commanding air about him. There is 'no doubt he sleeps in the hope of a glorious resurrection.

THOMAS B. RUBLE.

The Indian Conference was never in possession of any of the facts concerning Thos. B. Ruble's early history beyond the fact that he was admitted into the Pittsburg Conference in 1835. In 1836 he was transferred to the Missouri Conference, and was appointed to the Lexington circuit. He then filled by appointment in succession, Platte Mission, Platte Circuit, Keyetsville, Richmond, Pottawatomie, Chippewa and Wea charges in the Missouri Conference. In the formation of the Indian Mission Conference in 1844 Bro. Ruble was apportioned to the new conference and was in attendance at its first session. The following is a list of Bro. Ruble's appointments in the Indian Mission Conference. In 1844, Pottawatomie, Chippewa, Peorias and Wea Mission; 1845 Tahlequah, with Johnson Fields; 1846 to 1849 there is no record of appointments; 1851 to 1858 superintendent of Asbury Manual Labor School. In 1859 the record says he was transferred to East Texas Conference.

Bro. Ruble went to Texas in the interest of his health. We have no knowledge of what work he did there, but the presumption is fair that he did not do much, as the war was prevailing. It is well known that he spent some time at Ft. Smith, Ark., in 1867, and my recollection is that he did not leave there till 1868. He was nominally in charge of our work at that time, we having failed of a pastor there. He was then in poor health. In 1869 he was at Tahlequah and Park Hill; 1870, at Flint; 1871, stationed at Ft. Gibson, and in 1872 he was granted a superannuated relation, which he retained till his death, which occurred at the home of White McClellan, Washington County, Arkansas, May 8, 1876.

Bro. Ruble was a polished gentleman, a man of extreme reading, an able expounder of God's word. His life was blameless and without reproach. As a circuit preacher, presiding elder and superintendent of the Manual Labor School he did good work and achieved success. He died in full of assurance of everlasting life. His work was glorious and his end was peace.

WILSON L. MCALISTER.

W. L. McAlister was born in Tennessee, date unknown. In 1825 he was admitted on trial in the Tennessee conference, being received into full connection two years later. In 1828 he was senior preacher in charge of Cypress circuit. John Harrell was the assistant preacher. Both were then young men. Their lives, so united this year of 1829, began to diverge for a while to be reunited later in intimate association in the

work of the Indian conference. Harrell transferred to the west and wrought among the Indians for several years, but did not become a member of the newly formed conference till 1850. McAlister was received as a transfer from the Tennessee conference in 1845. Both Harrell and McAlister labored together in the Indian conference till in time both passed away. McAlister's first appointment in the Indian conference was 1845, Fort Coffee District. There is no record for appointments for the next three years, but it is probable he continued in charge of the district and the Fort Coffee Academy till 1850, when he was transferred to Arkansas conference. In 1853 he is again in the Indian conference and appointed superintendent of Fort Coffee and New Hope Academies. 1855 to 1858, he was presiding elder of the Choctaw district. He died in March, 1859, at the home of Prof. A. M. Starkes, at Starkesville, Texas, and was buried there. The conference at its next session passed appropriate resolutions of respect and asked Bishop Paine to preach a funeral discourse concerning the deceased, which the Bishop did next day, choosing as a text 1 John III.-3. Bro. McAlister was a bright intellectual man, understood to be a man of scholarly attainments. Regarded in repose he presented a saintly mien, and he was considered as a man of deep and wide experience in the things of God. His temperament was of the intense high pressure quality. As is common with persons of his temperament, he was rather addicted to the critical or fault finding disposition. There were people who liked better to hear Talbott, Ruble or Mitchell preach than McAlister.

He had two sons who were preachers. Jesse S., was president of Wallace College at Van Buren. He died two or three years before his father. Melton, his youngest son, was a local preacher at the time I knew him, and I have lost sight of him.

THOMAS BERTHOLFE.

No data obtained by the writer gives any information of the early history of Thos. Bertholfe. He was one of the members in full connection who organized the Indian Mission

conference in October, 1844, and was appointed at the conference to the Creek Circuit, which at this time embraced the whole territory of the Creek Nation. The next year he was granted a supernumerary relation. There is no record of appointments for the next four years. Nor does his name appear in the list of appointments now in record of conference proceedings from 1850 to 1856. In 1857 and 1858 he was on the Grand Saline charge. In 1859 and in 1860 he was superintendent of Asbury Manual Labor School. Three years, 1864-5-6, he was presiding elder of the Creek district. At the session of 1864, there being no Bishop, he was elected president of the conference. In 1867 he died and his mortal remains were buried at the Asbury Manual Labor School burying ground. I saw his grave a few years ago. It was sadly in need of attention and care. Brother Bertholfe was a large man and a prominent figure in the conference. He appeared to be robust and vigorous then. He married in the Territory a native of the Cherokee Nation. Several of his descendants now reside in the Cherokee and Creek Nations.

I regret that I have not the data to enable me to enlarge this sketch, but I have used all the material available.

ELIJAH BUTLER.

Elijah Butler was a native Cherokee. He spoke only Cherokee, in which language it is stated at the time of his death he was "about as well educated as the state of that language would admit." He was converted when quite young, and, naturally of a steady disposition, and aided by the grace of God, he became a firm Christian and a useful man and minister.

He was admitted on trial into the Indian Mission conference at the 1853 session under the name of "Elijah," and this was continued for several years, when the name Butler was added. His appointments as they appear in the minutes were, 1853, Spring Creek; 1854, Delaware and Seneca; 1855, Big Bend, in association with Wm. McIntosh; 1856, Beaties Prairie; 1857, Delaware and Seneca again. In 1858 he was elected and ordained deacon but no appointment given, nor

explanation for the omission; 1859, same as 1858; 1860 and 1861, Big Bend; 1862-3-4 no appointments made; 1865, left without appointment, as the conference had not heard from him. From 1866 to 1871 he was associated with D. B. Cuming on the Grand river circuit. In 1872 he was on the same circuit with W. S. Derrick.

In 1873 he died, but the exact date is not given to the conference. Quoting once more from the conference record: "From that date (1853) until the time of his death he was successfully engaged in the great enterprise in 'spreading scriptural holiness over these lands.' He has doubtless been the means of doing much good to the Cherokee people. As a minister of the gospel he was esteemed by all. As a citizen he enjoyed their confidence, having previously held various positions of trust in the Cherokee Nation. At the time of his death he held the office of District Judge in his own Nation." Elijah Butler was of that type of the Indian preacher of which we have had many during the years of our missionary work. Solid, full of purpose and fidelity, he was devoted to his work and stuck to it under all possible circumstances. No estimate of his pulpit work that would be taken from the English point of view would do him justice. His Cherokee friends judged him by their rules, and they appraised him highly as a preacher. It is regretted that more information cannot be obtained of this faithful Indian preacher's life and works.

Josephus Edwards.

Josephus Edwards was born in Kentucky in December, 1860. He professed religion and became a member of the M. E. Church, South. Having previously been licensed to preach, he was received on trial in the Memphis conference in 1880. For the next four years he was preacher in charge in the Memphis conference. In 1884 he took a location and spent a year in study in the theological department of Vanderbilt University. In 1885 he was re-admitted in the Memphis conference, was appointed to Paducah circuit, remaining there two years. In 1889 he was transferred to the Indian

Mission conference and appointed to Purcell and Wayne. The next year he was returned to the same charge. It was at Purcell, June, 1891, that he died. Though he had done not more than twenty months labor in this conference, he had been here long enough to impress all who knew him with a favorable opinion of his moral worth and abilities and to inspire a sentiment of sympathy, and sorrow that one so young and so full of gracious promise should be called from a field where he was so much needed. Bro. Edwards probably belonged to that class of men whom Mr. Wesley describes as "a sword that was too sharp for the scabbard in which it was encased." His fatal sickness is believed to have been brought on by physical overwork. Wanting some work done on his church building, he could find no one to do it. He undertook to do it himself and the work was done by day and night toil. He soon took sick and died. Bro. Edwards was married to Miss Flora Stewart at Paris, Tennessee, December 3, 1890. She still resides in Purcell.

DAVID B. CUMMING.

D. B. Cumming, who for so many years was styled the "Father of the Indian Mission Conference," was born in Mercersber, Franklin County, Pa., June 3, 1796, and died August 25, 1880. While residing in East Tennessee, in his eighteenth year, he was converted to God. In 1818 he was licensed to exhort. The next year he was licensed to preach, and employed to travel on Powell's Valley circuit in 1820. In 1821 he was received on trial in the Tennessee conference. He traveled two years in that conference and was received into full connection and ordained deacon in 1823, and was sent to Tellico circuit, now in the bounds of the Holston conference. He traveled in that conference until 1834, filling various appointments, one year supernumerary, and for a year or two he was agent for the American Bible Society. During this period he lost his wife by death. In 1834 he was sent to the Indian Mission work in the bounds of the Holston conference. Here he traveled five years, having charge of all the Indian work in the bounds of that conference. In 1838 he was transferred to the Arkansas conference. From 1838 to 1844 his appointments were in the Arkansas conference. He was at the organization of the Indian Mission conference in 1844. At this conference he was appointed presiding elder of the Cherokee District. In 1845 he was in charge of the Seneca and Upper Cherokee work. From 1846 to 1849 there is no record of the conference appointments and his work for these three years cannot be given. In 1850 he had charge of the Delaware and Seneca Mission work. From 1851 to 1854 he was presiding elder of the Cherokee District and from 1855 to 1858 he was presiding elder of the Creek District. From 1859 to 1861 he was the preacher in charge of the Senecas and Wyandottes. No conference and no changes in appointments in 1862 and 1863. In 1864 he held a supernumerary relation. In 1865 he was appointed to the charge of Beaties Prairie circuit. From 1866-1871 he was preacher in charge of Grand River circuit. He usually had one or more assistant preachers on this work. From 1872 to 1879 he held a superannuated relation. His death occurred at his home in McDonald County, Mo., where he had resided a number of years.

It was observable that in the work of the conference during the passing years that some of the missionaries could not be used successfully outside that of a certain tribe. This was notably so with the native preachers. There was, of course, some exceptions, but the rule was the other way. This was true with a good many of the white preachers. Whether it grew out of predilection or special adaptation or other causes, the fact cannot be questioned. Some white preachers were always in the Cherokee Nation, others were always in the Choctaw Nation, and so with other preachers and tribes. This was not the case with D. B. Cumming. He was an all round missionary, while it is true that the larger portion of his work was in the Cherokee territory. It was in this territory that the Senecas, Delawares and Wyandottes had been allotted by the United States Government; Bro. Cumming was the pioneer missionary to these new comers into the Cherokee territory. He also traveled and preached among the Creeks and Cherokees. He was the last one of the old missionaries. He was among the first in the new operations of the Indian conference as a separate and distinct body. He rarely failed to be present at the conference, and very rarely failed to be effective until great age and infirmities demanded permanent retirement. At the annual conference sessions he acquired a sort of seniority among the members; this was a voluntary tribute to his long service and to the esteem in which he was held by all who knew him.

When a Bishop failed to attend a meeting of the conference it was generally the case that Bro. Cumming would call the conference to order and proceed till a president was elected. He was not generally elected president—perhaps his talents did not lay in such matters. One time (1854) he represented his conference in the general conference of the church.

The immediate cause of his death was brought by an accidental fall which he sustained at his own home on the 13th of the month of August. The injuries received produced so severe a shock that his aged and enfeebled constitution was unable to resist and overcome. After lingering nearly two weeks and suffering, his tired, faithful spirit was released and went home to the place prepared for him.

D. B. Cumming was great in his goodness. He was simple-minded, earnest and true. By his long and fruitful life and service he has made an indelible impression upon the lives of many people in the Indian Territory who hold him in loving remembrance.

E. B. Duncan.

Erastus B. Duncan was born September 6, 1813, and died at Lawtey, Florida, September 29, 1878. He began his regular ministry in 1834, at which time he was received on trial in the Tennessee conference. After laboring for several years he was transferred to the Missouri conference. The exact date of this transfer cannot be given, but it is known that when the general conference of 1844 formed the Indian Mission conference out of Missouri conference territory, E. B. Duncan was in the territory of the new conference, and

he took his place as a member of the Indian Mission conference at its first session, October, 1844. At this conference he was appointed to Chickasaw circuit and next year he was returned to the same charge. For 1846-7-8-9, we are unable to give Bro. Duncan's appointments, but in 1850 his name is given in the conference record as having transferred to the Arkansas conference. He appears not to have availed himself of the transfer, as his name appears a year or two later in the roll call and appointments of the Indian conference. No explanations are made. In 1852 he was appointed to North Fork circuit and reappointed in 1853. 1854 he is agent for the conference in behalf of what at that date was called Ozark (and later was known as Wallace) Institute. In 1855 he was assigned to Salisaw circuit. next year he was granted a superannuate relation. In 1857 he was transferred to Florida conference. Three or four years afterward when the war cloud was heavy over the land he went to Tennessee. Upon the cessation of the war he returned and resumed his labors in the Florida conference. where he continued to labor with unflagging earnestness and energy till his end came.

Bro. Duncan was well known among Methodist people at Fort Smith, Arkansas, about the time of the organization of the Indian conference. He was much less popular as a preacher than most of his co-laborers in church work. This was not because they did not consider him a good meaning man, but was because of his peculiar views on the subject of sanctification. Bro. Duncan professed to be in the enjoyment of entire sanctification. This is a moderate statement of the causes of complaint. He professed it over and over, in season and out of season. He made such broad and unqualified statements as to his state of religious experience that some good people were shocked and doubted, others were offended and irritated. Even his friends and supporters were compelled to admit in argument that they thought he was often "imprudent" in his statements as to the manner of his profession, and also as to time and place of these strong professions. Duncan belonged to a class of church people, religious people, who are gauged at high pressure in the matter of emotional sensibilities and susceptibilities.

was like people often seen nowadays, good people, but impatient of contradiction. If worried about their profession they become hasty and irritable and if speech is made in this state of mind it is almost sure to leave a bad impression on the mind of the hearers and be injurious to the cause of religion. Thirty years after Bro. Duncan left this conference the writer of these lines was visiting an official member of his charge in the bounds of the Florida conference. After various other topics had been under discussion something suggested the topic of the "second blessing" or "sanctification." Finally Bro. S. proceeded to tell his pastor something about the views of a former pastor of that charge whom he called Erastus Duncan. The name caught my immediate attention and I listened interestedly to what Bro. S, had to say without disclosing any knowledge of the man. I found that the very same impressions had been made on Bro. S.'s mind that had been made in the west on good people's minds many years before. And yet he made strong friends in Florida. The "committee on memoirs" say many good things about Bro. Duncan. Here is an extract from their report, "While in his tender years he gave his heart to God and through a long life of active toilsome, self-sacrificing service he showed that his conversion was sound, his profession sincere, his consecration complete. He professed to enjoy rare degrees of gracious experience, and his life showed that his profession was not an idle boast and that he was under no mere pleasing delusion. His heart was always brimfull of peace, his joy was often ecstatic, his faith never faltered. He always seemed to walk in the light. He was a man of strong will, brave, candid, firm, self-reliant. He preached and labored under inspiration of strong feeling, and whatsoever he did he did with his might. He reproved sharply, warned solemnly, helped heartily, consoled tenderly. He was never so happy as when trying to lead a penitent to the Savior. His wife writes to a relative, 'His last words were, I thank thee O, Father, for all thy mercies to me, and for forgiving all my sins.' He then folded his own hands gently on his bosom and in a few minutes our beloved brother passed through the gates and entered into the joy of his Lord."

It is a strong and commendable thing to be said in his

favor that Bro. Duncan, though efficient and prominent in conference work, does not during the thirteen years of his connection with the Indian conference for a single instance seem to have fallen under its disciplinary censure. The conference in those days was sharp and rigid in its disciplinary methods. Bro. Duncan lived blameless and without censure while he was among us in the west.

T. K. B. McSpaddan.

At the session of the Indian Mission conference held at Fort Gibson, October 30, 1870, an application was presented for "admission on trial" by Thomas K. B. McSpadden. His recommendation came from Van Buren circuit, north Alabama conference. The recommendation was a little out of the ordinary course of such matters, and it elicited some discus-The motion to receive finally prevailed and he was admitted. Bro. McSpadden was apparently in the maturity of his powers at that time and though we have not the particulars, he was manifestly a man of experience in the ministry. He immediately took a prominent place and held it well until the end of his useful life. At this conference he was appointed to Tahlequah circuit. The next year he was returned to the same charge. In 1872 he was received into full connection and stationed at Tahlequah. In 1873 his appointment was for Greenleaf. In 1874 he was appointed to Claremore Circuit, and in 1875 he was returned to the same charge and again in 1876 he was appointed for the third time to that charge. In 1877 he was appointed to Fort Gibson charge.

In 1878, in answer to the usual conference inquiry, "who have died this year," the answer was, "T. K. B. McSpadden." There is no memoir or other particulars furnished. Our estimate of the man and his work rests mainly upon the character of his appointments, and also upon the various conference papers submitted by him and made a matter of record. It seems clear that he was a man of education, business ability, and devoted to the interests of the church.

JOHN C. POWELL.

Until a short period before his death very little was known about the early life of J. C. Powell. In fact it may be admitted that a sort of mystery enveloped him. He came to Washington County, Arkansas, in 1865, and located near Evansville and engaged in educational work. Soon afterwards he was married to Miss Alberty of that vicinity. He was then a man in the maturity of his physical and intellectual powers. He continued in the educational work until 1877, when he made a profession of religion and united with the M. E. Church, South. He soon gave such proofs of his gifts and grace that the next year the quarterly conference of the Boonsborough circuit granted him license to preach. Almost immediately he was appointed to preach and also on important occasions. The marked ability, familiarity and absence of embarrassment he exhibited in the first sermons preached by him might excite and justify the remark of the close observer that "these were not the first sermons that Bro. Powell had ever preached." In the meantime Bro. Powell's life was blameless, above complaint or reproach. more than a dozen years after this date before the silence and secrecy that appertained to Bro. Powell's early history was made known, and this was done by Bro. Powell himself. Feeling that he was drawing near the end of his life he wrote out a brief account of it all and placed it in the hands of his presiding elder. The Bishop who happened along that way was informed of the situation. He and the elder and other discreet brethren met Bro. Powell in his sick room in a long and earnest consultation. But little of this sad story will be told here. In his early life he had been a preacher, the pastor of a wealthy, prosperous city charge. At this time he claimed without fault of his own he was suddenly assailed from without by a fierce, fiery and unexpected temptation. He was dazed and reeled under the shock. Reason and faith went down before the assault, and the man was wrecked. He fled from home, church and native place, and became a wanderer for years. He spent the time in travel, teaching and lecturing. It became perfectly natural under the conditions to embrace skepticism and atheism. When he came to Washing-

ton County he was fresh from the bloody battlefields of Virginia, and though a northern man, his sympathies during the war were entirely with the south. It was a providential leading perhaps that brought this tired, disappointed and wrong-going man to the quiet unobtrusive scenes of western Arkansas. His marriage resulted very happily. With good health, and surrounded by good, religious people his naturally vigorous intellect resumed its sway. He began to see things in a drier and clearer light. He surrendered in spirit and turned to God, who graciously received and forgave him. And in the most emphatic sense J. C. Powell became a "new man in Christ Jesus." Among us his abilities as an intellectual force and as a preacher was admitted by all: his life was one of humility and consecration to God's will. In the fall of 1879 he was employed as a supply on the Pauls Valley circuit. He remained on this work two years. In 1881 he was admitted on trial in the conference, and appointed to the Pauls Valley circuit, reappointed to the same work next year. In 1882-3 he taught school at White Bead Hill, and was also pastor of the circuit. Upon the establishment of the Pierce Institute at White Bead in 1885 Bro. Powell was elected the first president of the school. He was in 1886 stationed at Webbers Falls, and also had charge of the Andrew-Marvin Institute at the same time. He remained here two years. Owing to failing health he was returned to Pauls Valley circuit. This was in 1888. Next year he was appointed conference colporteur. In 1889 he was placed on the superannuated list, in which relation he remained until his death, which occurred at his home at White Bead Hill, February 16, 1891. I have no particulars of his last hours. It is known that he had tried to prepare himself for the coming of death. deemed by the blood of the Lamb," he doubtless has gone up to dwell with Him.

D. H. Carithers.

David H. Carithers was an efficient and promising man, and although he did but little work in the Indian Mission conference he is entitled to a space among our other heroic

dead. He was born in South Carolina, June 10, 1819. He was the child of pious and intelligent parents who diligently sought "to train him up in the nurture and admonition of the Lord." And they were so far successful in their efforts that their son became in early life the subject of religious impressions, and he made profession of his faith in God, and united with the M. E. Church in 1842. He was soon after his connection with the church appointed a class leader, serving in this minor position for two or three years, and was licensed to preach sometime in 1845. Emigrating to Arkansas about this time, he was admitted on trial in the Arkansas conference in the fall of 1848. Here he passed through the usual conference course, was received into full connection. His appointments while in that conference are here briefly given: in White Oak circuit, Green Briar Mission (two years); Carrolton circuit, Yellville circuit (two years); Dover circuit, Cane Hill circuit (two years); In 1859 he was transferred to the Indian Mission conference, and appointed to Beaties Prairie circuit, where he remained two years. At the end of this period the war tide had swept with such force over the section where he was then living that he thought it best to move southward, finally stopping in Texas. During the next three or four years not much could be done of an organized religious character in the Irdian Territory. Many of the conference preachers had left and their exact whereabouts was not known. This was true of Bro. Carithers. When the brethren assembled in conference session in September, 1866, it was learned that their brother D. H. Carithers had passed away at his home in Texas during the previous spring. Very few particulars were obtained of the last days and death of brother Carithers. He was known to be a good and true man, strong in faith and abounding in good works, and the brethren felt that the Father had taken him to the home of the faithful.

James Essex.

James Essex was a member of the first session of the Indian Mission conference which met at Riley's Chapel, October 23, 1844. But little was known of his early history

beyond the fact that he was a native of New York. Yet it is evident that he had been in the itinerant work for at least four years, to have completed his conference graduating course. He came out of the Missouri conference to the Indian conference complete in all these things. And it is no disparagement to the strong and well educated men who at that time presided over conference affairs to say that James Essex took rank among the first in efficiency and usefulness. His first appointment in the new conference was as a supernumerary on the Seneca and Upper Cherokee circuit. Next year, 1845, he was appointed to the Little River circuit. For the next four years his appointments cannot be given, as they do not appear anywhere of record. In 1850 he was on the Tallehasse circuit; 1851, at North Fork; 1852, Euchee and Tallahasse. In 1853 he was left without appointment to visit his friends. He was assigned in 1854 to Big Bend; "Haves School" is the appointment for 1855. In 1856 and 1857 he was appointed to Canadian school and to Coody's school in 1858. In 1859 he was associated with Samuel Chicote in the pastorate of North Fork and Little River charge, and in 1860 he serves Little River alone. His last regular appointment was for Creek Agency, made October, 1861. It had been intended to hold the next session of the conference (1862) at Fort Gibson, but before the time arrived for the conference Fort Gibson had been taken and was held by Federal troops. In some way not explained the Federals got possession of Bro. Essex. He was not actually in prison but was in restraint till the spring of 1864, when he died. During the period of his restraint within the Federal lines he exhibited the same stern and rigid adherence to his political principles that he had always shown in his religious principles. He was not ranked as a great preacher in the pulpit, but he was an active man. His piety and zeal were distinguishing characteristics of his life and work. He was a man given to much prayer. His life was pure; his devotion to the service of the cause of God was a distinguishing feature of his life and work. The best information to be obtained was that notwithstanding the political cloud under which he passed away, his end was triumphant and full of peace.

Young Ewing.

The name of Young Ewing first appears in the proceedings of 1856. The general understanding is that he came by transfer from some other conference, but the minutes do not so state. His name appears in the list of conference committees and he was examined as an elder. This, however, was the recognized policy of the conference. Though a man might come with a recent recommendation for readmission, or with a fresh certificate of transfer, his character had to be examined into as though they knew nothing about him for a year. He was appointed that year to Riley's Chapel and Grand Saline. Next year he was appointed to Riley's Chapel alone. In 1858 he was in charge of Flint circuit with Dick Hider, assistant. In 1859 and '60 he was presiding elder of the Choctaw District. In 1861 he was appointed to Sehon Chapel, Tahlequah and Fort Gibson. In 1862 and 1863 no conference was held, no appointments made. At the conference of 1864 Bro. Ewing was left without an appointment, there being no work to give, and in 1865 the same condition of things existed. In 1865 he was appointed presiding elder of Cherokee District and was reappointed to this district annually until 1871, when he was appointed to Flint Circuit, but in 1872 he was again appointed to the Cherokee District as presiding elder. He was superintendent of Asbury Manual Labor School in 1873, in which position he remained three years, being reappointed in 1874 and 1875, and was in 1876 again placed in charge of the Cherokee District, and returned in 1877. In 1878 he was again on Flint circuit. In 1879 he was appointed to Fort Gibson, Tahlequah and Vinita. 1880 he was again appointed presiding elder of Cherokee District and reappointed in 1881, and was returned in 1882. In 1883 he was appointed Superintendent of Asbury Manual Labor School. At the conference held in 1884 he was transferred to the Arkansas conference, and at that conference held in November he was appointed to "Prairie Grove." In 1885 he was granted a supernumerary relation and transferred to the Indian Mission conference and assigned to Flint circuit as a supernumerary. In 1886 he was granted a superannuated relation by the Indian Mission conference. This relation was continued in 1887. He died in 1888. Bro. Ewing was an efficient useful man. He was not a great man intellectually, but his long service and devotion to the work in this conference entitles him to a warm and honored place in our love and esteem.

SAMUEL CHICOTE.

A study of the appointments of Samuel Chicote in the conference might leave on the mind of one who had no other means of judging him an impression that he was of a vacillating disposition. In a conference career of a little over twenty years he is received and located two or three times. In fact he spends more time without than in the work of the conference. These things are all of easy explanation now, as the case is better understood. No more loyal and true man ever lived than Samuel Chicote; he loved God and was devoted to the interests of his cause. He was a weakly man, physically. Besides he had on his hands and conscience, as their Principal Chief, the cares and interests of the Creek people for a period of twelve years. Necessarily the duties of the Chietainship did not always run smoothly with those of the pastorate or presiding eldership; duties do not conflict, though they may seem to do so. Sam Chicote was received on trial October 28, 1852. His appointment for that year was to Little River, with one to be supplied, and he was returned to the same charge next year. In 1854 he was received into full connection, ordained deacon and appointed to North Fork circuit, but next year, 1855, he was located. There is no mention in the minutes of his readmission, but his name appears regularly in the appointments for 1857, and 1858 for Little River, and in 1859 for North Fork. In 1859 he was elected and ordained elder and for 1860, and 1861, his name does not appear in any way in the proceedings. This remark is true also for the next six years. During a part of this time he was probably in the military service with the Creek regiment. In 1868 he was appointed presiding elder of the Creek District and returned to the Creek District in 1869. In 1870 he again located. In 1876 he was appointed presiding elder

of the Muskogee District, as a supply, a rather unusual thing in those days, but not contrary to law or usage. In 1877 he was readmitted and appointed presiding elder of the Creek District, and he was again appointed to the District in 1878. In 1879 he was in charge of Okmulgee circuit, and in 1880 he was on the Okmulgee circuit in association with Rowland Brown. He was granted a supernumerary relation in 1881 and continued in this relation by the conference in 1882 and in 1883. At the conference of 1884 his death was reported. The committee on memoirs submitted a report concerning Bro. Chicote, from which we make liberal extracts for their bearing on other important matters, though connected with the life and death of Samuel Chicote. The arst extract is from a letter to "Our Brother in Red" of June, 1883, written apparently by Bro. Chicote himself: "I was born in 1819, on the Chattahoochee River, Alabama. At that time my parents had no knowledge of the Good Word. They seemed to know there was a Supreme Ruler of the universe; that Christ came upon earth, but were ignorant of his mission. I was sent to the Methodist boarding school near Fort Mitchell in the fall of 1828. My parents immigrated to the Territory in 1829, and they brought me with them. In a few years after their arrival Missionaries came among us. Of this number was Rev. John Harrell. These missionaries occupied their spare time in teaching day schools, at which I attended. I was there impressed with the talks and actions of these good men and frequently had a desire to unite myself with the church before I did, but no one gave me encouragement to do so. At the baptism of children I have lingered with the desire of being baptised, but postponed it from time to time for want of encouragement. In 1835 the Creeks in Council passed a resolution ordering all the Missionaries out of the country. After this the members of the church remaining in the country grew cold in the cause and the people forgot how to pray. This state of affairs continued for a number of years, when the Indians began to congregate and sing the old songs of Zion and revive the spiritual feeling once enjoyed while the missionaries were among them. They invited the missionaries to come to them again. Rev. Thos. Bertholfe, Walter Collins and James Essey returned and renewed their labors. My father was then about seventy years of age. He united himself to the Methodist Episcopal Church, and was baptised. My mother died years before this, but had embraced religion, and died in the triumphs of a living faith. In 1844 the Creeks in council again made a law prohibiting any of the citizens from preaching under a penalty of fifty lashes on the bare back for each violation. The Indians regarded preaching as belonging to the white folks alone. Many persons were severely whipped under this law, and many fled from their homes in order to escape the clutches of the officers. I was one of the latter number. I appealed before General Roley McIntosh, who was at that time Chief of the Upper Creeks and complained of the persecutions and requested that he would stop it, and he did so. I was admitted into the Indian Mission conference in 1852. I was located by the conference in 1861. I was readmitted a short time after the close of the war. On account of poor health and feeble condition I have been placed on the superannuated (supernumerary) list for the past two years. My constant desire has been to labor earnestly wherever I might be in the itinerant or local ranks." He died September 3, 1884.

Samuel Chicote was a valuable man. Honesty, courage and kindness were prominent traits of his character. He occupied a position in the councils of his church as no other Indian has done. Bishop Pierce esteemed him as a personal friend, and it so happened that they both passed away on the same day. Bishop McTyeire in his "History of Methodism," devotes a note to him. When Bishop Asbury was making his toilsome journey through Virginia, the Carolinas into southern Georgia to place Methodism in these frontiers of the south in 1788 he met and made the acquaintance of Isaac Smith, a Virginian, a veteran of the Revolutionary war, a man of superior mental abilities and of eminent spiritual attainments. Forty years after this date the same Isaac Smith is teaching Indian boys in the first Asbury Manual Labor School near Fort Mitchell in Alabama, of whom our Samuel Chicote was one. The transmission of thought and impression is obvious. Like seed sown, the connection between Bishop Asbury and Isaac Smith is close and direct, and so is the connection between Isaac Smith and Samuel Chicote. May not the intense interest which Chicote exhibited in the Creek Manual Labor School and other educational interests have had something of their effect in the west from the influence given by Asbury and Isaac Smith in Georgia long years ago? Samuel Chicote was an active and efficient co-labor in the founding of Harrell Institute, and was the president of its board of trustees at the time of his death. He was one of the delegates of the M. E. Church, South, to the great Echmenical Conference of the Methodists of the world at London, England, September 7, 1881. He was also a delegate to the centenary conference which was to meet at Baltimore in December, 1884, but before that period arrived he had been called to a higher position—the general assembly of the church of the first born in heaven.

JAMES MCHENRY.

James McHenry was of the Creek tribe. One of the most efficient preachers that that Nation has furnished the church and ministry of the M. E. Church, South. He was admitted on trial in the Indian Mission conference October 10, 1855, ordained deacon October 10, 1858; ordained elder in 1859; located in 1861; readmitted in 1866; appointed to North Fork in 1855, 1859, and in 1860; appointed to Creek agency in 1857, 1858, 1866, 1867, 1868, 1871, 1873 and 1874, to Okmulgee 1869 and 1870; to Little River 1872; to Concharty in 1875 and 1881. To Broken Arrow in 1876; to Muskogee 1877 and 1878; to Coweta in 1879 and 1880; District Interpreter in 1882. He was a good man and died in peace May 1, 1883. The following from the pen of his friend and brother, Rev. Samuel Chicote, gives some additional and interesting information concerning the life of brother McHenry. "He was born on Flint River in the State of Georgia, but as to date I do not know, as there was no record of his birth, and his father and mother both died while he was small. From the best knowledge I have or can get in regard to his age I suppose he was sixty-four or sixty-five years of age at his death. I first saw him in 1828-9 at the Methodist boarding school near Fort Mitchell in Alabama. His ministerial career began as an

interpreter in 1854 for Rev. Morris Mitchell, with whom he visited the annual conference at Tahlequah that year. I do not remember what year he was ordained, or received into the Indian mission conference, not being present. He and I were both ordained elders in 1859 at the annual conference held at the Old Creek Agency, over which Bishop Paine presided. Since that time I have been more intimately associated with him, and can say that he was always at his post zealously working for his Master's cause and he continued faithful to the end. He has always been regarded as a prominent man among his people; he served a number of years in the Upper House of our National Council, and four years as president of the Senate, and was judge of Coweta District at the time of his death. The Nation as well as the church sustains a great loss by his death."

JOHN SEVIER.

As is usually the case with those early Indian preachers, but little is known of the birth and early training of John Sevier. He was a Cherokee of nearly the fullblood type. He was admitted on trial in the conference at its session held at Okmulgee in 1869, and for nearly a score of years he proved to be a ready, faithful and useful man. His work was all done among his own people—the Cherokees. His first appointment (1869) was to Canadian circuit. In 1870 he was appointed to Salisaw circuit and 1871 to Canadian circuit and to Salisaw circuit in 1872. During this year he was ordained deacon, and received into full connection. From this time until 1880 he was regularly appointed to either Salisaw or Canadian circuit. alternately yearly between the two, excepting 1875 when he was in charge of both the Canadian and Salisaw circuits. 1880 he was appointed to Spring Creek circuit; in 1881 he was ordained elder at Caddo by Bishop Pierce, who appointed him District Interpretor. He was reappointed District Interpreter in 1882. In 1883 he was reappointed to the Salisaw circuit. In 1884 he was again District Interpreter. effective appointment was for 1885, the Illinois circuit. 1886 he was granted a supernumerary relation. He died at

his home in the Canadian District, March 9, 1887. His last hours were full of peace and he passed away strengthened by the Christian's blessed hope. He was evidently a man of good standing qualities. Either he was gifted with great versatility of talent or the love and esteem in which the people of the two circuits he served for about twelve years were the drawing influences that held him.

J. F. Boot.

John Fletcher Boot was converted under the ministry of the Rev. A. F. Driskill in the bounds of the Gunter circuit in the Old Cherokee Nation in the State of Alabama, in the year 1824. He was a man in whom the susceptibilities of the mind were actively and strongly developed. His heart, which he was wont to speak of as a bad heart, under the gracious operations of the great and good Spirit had become clean and good. He was happy. He sat at the feet of his Redeemer in adoring, loving gratitude, but not for long did he sit still or remain silent. All the mighty influence of his heart turned now to love; gratitude and duty, breaking through all the reticence and stolidity, he began to tell his neighbors and friends the story of his conversion, his love and his God. Nature had endowed him richly with the gift of speech. He was an orator pure and simple. He was unaffected unstudied, graceful and powerful. There was something of a backwoods sensation about Boot's first exhortations to his people. He was soon regularly licensed to preach. Full of zeal and equipped by the authority of the church, he enlarged the field of his operations. He was ready, willing and showed remarkable adaption to the ministerial work. It is not to be presumed that he was well informed in doctrine, or that he had extensive views of scriptures; these he had not, nor were they needed among his people at that time. He had what was more effective, a vivid, powerful experience, and he had the gift of telling it well. "I know I was a great sinner, but God loved me. I prayed to him in my sorrow and despair, and he forgave me and gave me a new heart. I am happy in his love." The substance of this thought well told, all the better if in pathetic words and tears, rarely ever failed to meet with a ready response from those inquiring the way of salvation. Good results attended Boot's preaching wherever he went among the Cherokees. He became the most noted preacher among his tribe. In the removal of the Cherokees to the west a few years later he came with them and so far as known he was the most potent factor our church had among the Cherokees. In ministering through the trying and discouraging ordeal, faith in God and the Christian religion were always evident. He became to many of those sorely tried and sorrowing ones a preacher who was indeed a son of consolation. At what day he became identified with the Mission conference in his home mission work cannot be given here, but it was probably not later than 1840, as he was in elder's orders at the first session of the Indian conference in 1844. At this first conference he was appointed to Lower Cherokee, probably indicating by this general description the southern half of the Cherokee country. Next year he was reappointed to this extensive charge. The appointments of none of the preachers of the Indian Mission conference for 1846-7-8 and 1849, if these appointments existed at all, they would be found in the files of the church papers of those times. In 1850 he was appointed to Canadian circuit and in 1851-2 to Spring Creek charge. He died sometime during the year. No particulars were given at the conference at its next session. Here is all that is to be found on the subject in the proceedings of the conference of that period: "The name of John F. Boots being called, it was stated that during the year he died at his post in great peace." A brief and yet a very suggestive obitvary. The man is at his post doing his duty when death comes; In "great peace," the distinguishing feature of "the perfect man, whose end is peace."

C. S. Jones.

Clarkson S. Jones, was born in east Tennessee, December 22, 1851. Later, moving with his father's family, he resided in the State of Illinois; still later he moved to Missouri, finally settling in western Arkansas, where he met and

married Miss Caledonia Phillips in 1871. From this time for a half dozen years he lived a wild and somewhat reckless life. In 1877 he was deeply convicted and powerfully converted and he soon became conspicuous for his earnest and religious deportment. He immediately after his conversion began to exhibit an interest in the salvation of others, and, showing gifts and grace in this work, he was before the end of that year regularly licensed to exhort; two years later he was licensed to preach. Three years he proved efficient in the local ranks as a preacher. In 1882 he was admitted on trial in the Indian Mission conference. His first appointment was to Flint circuit. To this work he was reappointed next year; in 1884 he was appointed to Grand River circuit, and here he remained two years. In 1886 he was in charge of the Salisaw circuit. In 1887 he was appointed to the Kickapoo, Shawnee and Sac and Fox charge. This was purely an experimental field. It covered a large section of wild country. There were none but Indians; the few appointments that could be occupied were on an average twenty miles apart. On this difficult field Bro. Jones did the best he could, but this did not seem to be much. He not only preached to the Indians, but accompanied by an interpreter he visited and talked to them at their tepees or wherever he could find them. In the spring of 1888 he was affected with a slight ailment of the throat which was attributed to an over strain of the vocal powers. Whatever the cause, the trouble grew till conference, when it became known that he was the victim of that insiduous and fatal disease generally known as "comsumption." The conference at this session granted him a superannuated relation. He removed first to Siloam Springs, Arkansas, but receiving no relief from the waters there, he removed to Flint, where he died June 6, 1889. Bro. Jones was not what is known as an educated or cultured man, but he had the faculty of adaptation. He had a good voice, spoke naturally; congregations listened to him through long sermons with more patience and interest than they would to the trained elocutionist of the school. He was of a frank, friendly and fearless disposition. Disturbers of religious services where he was concerned learned something of the strength of his nerve. He died in

full resignation to the divine will, trusting in the promises of God implicitly. His family now reside in the town where this is written.

GEORGE WASHINGTON ATKINS.

The subject of this sketch was licensed to preach in the year 1857, and labored in the local ranks faithfully for twenty-six years. He was ordained deacon in 1867 and elder in 1878. In 1880 he was admitted on trial in the Arkansas conference and three years later was transferred to the Indian Mission conference, his first appointment being the Salisaw circuit which he served during the years 1884, '85 and '86. During the years 1887, '88 and '89 he served the Flint circuit: in 1890 and 1891 he had charge of the Canadian circuit; in 1892, the Flint circuit; in 1893 he was supernumerary; in 1894 he was sent to Keokuk Falls; in 1895 he served the Media charge; in 1896 and '97 he served the Canadian circuit and at the session of the conference held at Muskogee in November, 1897, he was granted a superannuated relation. He moved his family to Muskogee, where he resided until his death, which occurred at his home on July 5, 1898. He had just returned from the Canadian District conference the day before his death. His end came suddenly but he died peacefully and triumphantly. Bro. Atkins was a man whom his people loved. His acceptability may be demonstrated by his having spent twelve years of the fourteen he traveled on three charges. He was faithful in the discharge of his material duties and was remarkably successful in the work to which God had called him. He was one of the most humble men we ever knew. The fires of divine love had been enkindled upon the altar of his heart and he sought to win others to a similar experience.

N. M. TALBOTT.

Nathaniel M. Talbott was one of the original members of the Indian Mission conference. It appears that he was employed in the Kansas River District when that section was made a part of the Indian conference. He was at this time in the meridian of his years, a fine looking man, tall, well built, portly, but not fat. His countenance was bright and expressive, his manners pleasant and easy, though there was at times a faint suspicion of stiffness in his bearing. He was a good preacher. Our neighborhood were pleased to have his visits and sermons. In 1844 he was appointed presiding elder of the Kansas River District. In 1845 he was on the Boggy circuit. He presided over the conference in 1850, there being no Bishop present. In 1850 and 1851 he was presiding elder of the Choctaw District. Two years—1852 and 1853, he was superintendent of the New Hope Female Seminary. In 1854 he was transferred to the St. Louis conference, and we are in possession of no further information concerning his life or work.

JAMES Y. BRYCE.

James Young Bryce was born in the State of Georgia, March 31, 1834, and died at his home near Kiowa, Ind. Ter., September 13, 1892.

He professed religion and joined the Methodist Church when he was about seventeen years of age. March 11, 1855, he was married to Miss Mary J. Brown, who survives him. Of this union fourteen children were born, nine surviving their father. Three of his sons have been identified with our ministry. Bro. Bryce was licensed to preach in the summer of 1856, admitted on trial in the Georgia conference December, 1858, and was immediately transferred to the Washita (now Little Rock) conference, where he was appointed to the Lacy circuit. He remained four years in the Washita conference doing circuit work, and then moved to Navarro County, Texas. This was in 1862. Next year he served the Springfield circuit. In 1864 he was in charge of the Fairfield circuit, the next two years being in charge of the Corsicana circuit. At the close of the year 1866, having become enfeebled, he was advised to seek a more northern climate and he moved to Washington County, Arkansas. Sometime after his settlement in Arkansas he was employed by Rev. John Harrell to

take charge of Fort Gibson and Tahlequah work. He had been ordained elder while in Texas, September 30, 1866. Obituary notices published concerning Bro. Bryce state that he was transferred to the Indian Mission conference from the Texas conference in the fall of 1867. This may be true, but the first mention we find of his name in the old records of our conference is found in the proceedings of the conference of 1869, at which time he was received under the question, "Who are readmitted?" At this conference he was appointed to Fort Gibson. Next conference (1870) he was appointed to Fort Gibson station. We are informed by the writer already quoted that "before the second year was out the superintendent of conference missions, Rev. John Harrell, removed him from Fort Gibson and placed him in charge of the Choctaw District and superintendent of New Hope Seminary." This is quite probable, as the District and the school had been placed in charge of S. P. Hicks, who was not very well qualified for such work. I just met Bro. Bryce in the spring of 1872. He was then in charge of the District and the school. In the fall of that year he was regularly appointed presiding elder of Choctaw District and superintendent of New Hope Seminary. At the conference of 1873 some complaints were made against Bro. Bryce's management of the business of the school. A committee appointed to look into the matter reported their inability to reach an adjustment and by agreement of all parties it was submitted to Bishop Pierce for settlement. The Bishop went over the whole matter, wrote an opinion which seemed to be satisfactory with all concerned. J. Y. Bryce transferred from this conference to the Trinity, Texas, conference. His brother, G. R. Bryce, took a transfer to one of the Texas conferences. Nothing definite can be stated as to Bro. Bryce's movements for the next two years. In the fall of 1875 he is present at the annual session of the conference. He is noted present in the roll call, is appointed on conference committee as though he had never been transferred or absent. Doubtless the conference had the right with the Bishop's concurrence to cancel the transfer and readmit Bro. Bryce to its membership again. This may have been done and the secretary failed to note the fact. In the memoir published in the conference minutes we have these statements -14

concerning this period. "He next served Denison Mission, then for the next five years he served railroad circuit, extending from South Canadian to Red River." These statements are probably erroneous. It cannot be stated definitely what may have been done on the "Denison Mission," as that work was not in our conference, but according to the records of the Indian Mission conference Bro. Bryce for the four years, 1875 to 1879, was regularly appointed to the Atoka circuit for three years and the fourth to Atoka Station. It may be that the Atoka circuit at that time embraced the Territory which the memoir calls the "Red River circuit." In 1879 Bro. Bryce was appointed to Washita circuit. This being a large, heavy work and his health not good, he was compelled to give up the work before the year was out. In 1880 he was supernumerary on the Rail Road circuit. C. W. Myatt was pastor. He retained the supernumerary relation till 1884. In 1885 and 1886 he was in charge of railroad circuit. Two years, 1887-1888, he was in charge of Muskogee Station. In 1889 he was granted a superannuated relation. In 1890 he was made effective and appointed to Lehigh. His health failing constantly he was unequal to the duties of this charge and he gave it up early in the year. In 1891 he was made conference colporter, he was able to do but little in this work. He continued to decline in health until September 13, 1892, when the weary wheels of life stood still at last, and his happy redeemed spirit entered into rest.

Bro. Bryce was a good preacher, intensely religious. He was of an affable, pleasant and approachable disposition; most of people liked him. He did many years faithful work in the Indian Mission conference. He takes front rank, not among the first body or fathers, but in the rank of their successors. His memory should be cherished by us.

ISAAC SANDERS.

Isaac Sanders was a native Cherokee, nearly fullblood. He was a bright, active, efficient man and possessed a fair education for the time and circumstances amid which he lived and worked. He spoke both the English and the Cherokee

tongues fluently and correctly. He made a good interpreter to the English speaking preacher and his Cherokee audience. His connection with the Indian Mission conference extended through a period of thirty-two years and during all this time he seems to have been effective for work except the three years of his life when he sustained a superannuated relation to the conference. All his work was done among his own people—the Cherokees. Upon a recommendation from the Cherokee District in 1850 he was admitted on trial into the traveling connection. At the same session he was appointed with W. A. Cobb to Tahlequah. For the next four years he was annually reappointed to this work, having no colleague or assistant. In 1855 his work was Salisaw; 1856 appointed to Webber Falls; in 1857 and 1858 on the Grand Saline charge, having Thomas Bertholfe for colleague. In 1860 he was returned to the same charge with Charles Delano as his associate. In 1861 with J. G. Walker was in charge of Salisaw circuit. In 1862 and 1863 there was no conference held. There were no change in appointments and Bro. Sanders remained at Salisaw as long as a due regard for his safety permitted, as that section was overrun by hostile troops. At the session of the conference held in the southern portion of the Territory he is noted as one of the "refugees," for whom no work could be provided. In September, 1865, he is in his place at the conference. There were but few members present; death and desertion had thinned out the ranks of a conference that had never been strong in numbers. Isaac Sanders was again appointed to Salisaw circuit, where he remained three years. For 1868 he was appointed to Baren Fork; 1859 to Spring Creek, and this appointment he held three years. In 1872 he was appointed interpreter for the Cherokee District. Next year he is again appointed to Baren Fork, and in 1874 he was again appointed District Interpreter; 1875 his appointment was to Spring Creek; 1876 and 1877 he was in charge of the Fort Gibson and Tahlequah work. The first year he has J. F. Thompson, the second year T. K. B. McSpadden as his associates on that charge. His last appointment was to Greenleaf circuit. This was in 1878. In 1879-80 and '81 he sustained a superannuated relation. He died in 1882, in faith and steadfast in the hope of eternal life.

At the time of his death he was about 65 years of age. He was born in the old home of the Cherokees, east of the Mississippi River, and received his first religious impressions before coming west.

P. W. Cosby.

Perry Wilson Cosby did but little work in the Indian Mission conference, but he did that which ranks high in the service of God. As a proof of his devotion, he gave his life in the service of the church and conference. He, therefore, has a claim to our faithful and loving remembrance. He was born in Jefferson County, Alabama, February 10, 1852, and made a profession of religion when quite young and became a member of one of the Presbyterian churches. Later he moved to Texas and settled in Hunt County. Here, in December, 1873, he was married to Miss Mary V. Hargis. Not long after this he became a member of the M. E. Church, South. He was licensed to preach in 1881 and in 1882 he was admitted on trial in the North Texas conference and at once transferred to the Indian Mission conference, and by that conference he was appointed to Blue circuit. Next year (1883) he was returned to the same charge. At the conference held September, 1884, he was admitted into full connection and ordained deacon. From this conference he received the appointment to Caddo circuit. During the fall and winter he devoted himself assiduously to the interests of his new charge. In the month of May he was taken sick and continued dangerously ill till June, when he died. We have but few particulars. How much the death of this young and promising minister is to be credited up to his imprudence in exposure to the severe winter and damp spring, or whether it was due to unsanitary situation of his home, or to an uncomfortable house, bad weather, or other cause we shall never know till God's great books are opened. He was a good man. His end was triumphant and happy.

W. A. McIver.

"Another brother has ascended." W. A. McIver was born in Mississippi, July 18, 1861. In 1878 he moved with his father to Arkansas, and settled four miles south of Quitman. He was married to Ellen Bynum in August, 1883. This union was blessed with four children. In the fall of 1884 he joined the Arkansas conference, of which he was a member for ten years, doing circuit work during the time. fall of 1894 he was transferred to the Indian Mission conference, and appointed to Sugar Creek circuit. So well did he perform his duty that the conference the next year saw fit to appoint him again to the work, which was the last he ever done. Bro. McIver was ever ready to suffer for the church, and labor for the uplifting of humanity. He was a true Christian gentleman, full of faith and the Holy Ghost. He leaves a faithful and devoted wife with three children to mourn his departure. Their loss, though, is his eternal gain. He was buried at Antlers in the Choctaw Nation. His work on earth is finished—his life in heaven begun. His monument is in the church, and his epitaph in our hearts, to be read at our grand reunion in the skies. "Rest in peace, Bro. McIver. We'll not forget the sorrowing wife and weeping children left behind."

The above is the report of the committee of memoirs at the conference session of 1896. It will be noted that the date of Bro. McIver's death is not given. This omission I have not been able to supply. It was known at the session of the conference which met at Ardmore, October 31, 1895, that Bro. McIver was very ill with typhoid and that his recovery was doubtful. Hoping for the best, he was reappointed to the Sugar Creek circuit. His death occurred within a month, I think, after conference.

PETER STIDHAM.

One of the obscure, humble and yet active factors in keeping alive the cause of religion in the Creek Nation during the dark days when the persecuting spirit dominated the councils of that tribe was the now almost unknown man whose name heads this brief and imperfect sketch. Peter Stidham was classified with the negro race. He was a local preacher in the M. E. Church, South. He was never a member of the conference, though he was employed as a "supply" for several years, when he looked after certain "colored charges." Judging from the statistical reports, Peter must have been successful in his pastoral work in those days. But that which first called attention to the stuff of which he was made and proved his fidelity to the cause of Christian religion took place many years before Peter became a "circuit preacher." Whether Peter Stidham was a fullblood negro, or whether he was a mixture of African, white and Indian races, is not now a matter of great importance. It is more than probable that Peter was of the mixed races, but he took rank with the negro. He had been a slave, born in the Old Creek Nation, and had grown up among a people who were always noted for the mildness with which they treated their slaves, and among whom race prejudices toward the negro had never been strong or bitter. Though classed as a negro, Peter was to all intents and purposes a Creek. He had a vigorous and intellectual mind. He possessed a good share of self confidence, possessing to some degree at least the spirit of which heroes are made. Peter could talk the Creek language better than a majority of the Creek people could themselves. This is not an unreasonable statement. Every one knows that retentiveness of memory is one of the characteristics of the negro mind. What he hears and wants to remember he will not soon forget. Thus he learns other languages readily. Peter's vocabulary was larger and more perfect than the majority of the Creeks with whom he came in contact. This gave him prestige among them as a speaker. He was a forceable speaker and said to have been wonderfully gifted in prayer. During the persecuting period it was Peter's custom to make appointments for meeting in the thick, unfrequented portions of the forest. These appointments were carefully handed around among those who were known to be friends. When assembled Peter would preach to them in his fervid and impassioned manner. The effect of these services upon the audiences, it is said, was very great. Many were comforted and strengthened; not unfrequently there were con-

versions. Occasionally one of their persecutors, showing a relenting disposition, was cautiously introduced to these secret meetings, the surroundings, and the influences of the services rarely failing to fix his identity with the Christians afterwards. Sometimes it resulted in their penitence and conversion. The time indicated was about 1846-8. In 1871 Peter was employed by the conference and continued until 1877. After this date his name disappears. During this period the relation of the negro to the church question was receiving a good deal of attention throughout the country. The M. E. Church. South, pursued the same course that it had always pursued towards the negro race within our bounds. We preached to them, baptised them, took them into our church. We made preachers and bishops of their best men, and when strong enough we set them up in a church to themselves fully equipped with all church machinery necessary, including quite a lot of church and school property. About the time Peter Stidham was supplying circuits in the conference we had a considerable negro membership in our conference. After the organization of the C. M. E. Church, these nearly all left us, and Peter Stidham went also. He died a few years ago, venerable in years and broken physically: but strong in spirit, he continued zealous and faithful to the end.

"HE RESTS WELL PLEASED THEIR LABORS TO SEE."

J. H. WALKER.

Jesse H. Walker is at this time the oldest living member of the Indian Mission conference. That is to say, that his connection with the conference dates farther back than that of any living man who has been identified with the conference continually. Walter A. Duncan, recently readmitted, dates farther back than J. H. Walker more than a dozen years, but during this period W. A. Duncan was local fully fifteen years. In 1859 J. H. Walker appears as being "on trial." indicating previous conference connection, but the minutes of the Secretary do not state from what conference Bro. Walker comes,

when he had been "admitted on trial." In 1859 and 1860 he was appointed to Kiamichia circuit, with S. P. Willis as colleague. In 1861 he has the same charge alone. In 1862-3 there was no conference, no changes made. In 1864 he was appointed to Boggy circuit. In 1865 he was transferred to East Texas conference. In 1868 he was received by transfer from the Trinity conference and appointed presiding elder of the Chickasaw District. He was annually reappointed to this District until 1874, when he was appointed to the Kiamichia District. This appointment he held only one year and in 1875 he was again appointed presiding elder of the Chickasaw District, on which he remained till 1880—six years. In 1881 he was appointed for one year presiding elder of Kiamichia District. In 1882 he was in charge of Washita circuit, and in 1883 he was reappointed to Kiamichia circuit. 1884 and 1885 he was appointed to Long Creek circuit; 1886 his appointment was to Sugar Creek circuit; 1887 he was superannuated. This relation has been granted every year since until this time.

J. N. MOORE.

Jasper N. Moore was born in Sebastian County, Arkansas, May 24, 1854. When he was about seven years old (1862), he had the misfortune to lose both his parents. To add to the embarrassment of absolute orphanage, the war, which had been hanging like a threatening cloud for a year or two somewhat in the distance, now broke over the country where he lived in unexampled fury. There was no school or either religious or social means of education and culture. None could do better then to hope to save life, and that could only be done by fleeing to the armies, north or south, as inclination or opportunity enabled. For nearly two years after his father's death his home was with this writer. After this the controlling tide of events and circumstances carried him northward, finally making his home in the rural section of southwest Missouri. I did not see him during a period of twenty years. I know enough of the situation, however, to be able to say that at this important period of his life the opportunities he had were more on the lines of material and money making plans than they were of mental and moral culture. Of schools there were none except of the most rudimentary character. Preaching was only occasional. When he came to me in the summer of 1874 he was nearly a man in age, having no education, though at that time a member of the church and very religious. He made his home with me for a period of five years. His opportunities for mental and moral culture were good. A first class school, a good Sunday school, weekly prayer meeting, and no end of preaching, etc., etc. Whatever deficiencies he had he was not unconscious of them and was industrious and studious to overcome them, and he made good advancement. He should, according to the latest educational confession of faith, have continued at school for several years longer. There was one great difficulty; he had little to appropriate towards the business of an education. We had all without exception been cleaned out, ruined by the war. There were no rich, benevolent kinsfolk to advance to their needy kindred on the expectation that some day it would be repaid. Sometime in the spring of 1878 J. N. was licensed to preach by the Boonville quarterly conference. During the school vacation he taught a school in the neighborhood and returned to school in the fall. He continued another year in the High school. Next summer he again taught school, assisting the pastor also in several protracted meetings. In November, 1879, he was admitted on trial in the Arkansas conference and appointed to the Fourche circuit. Fourche circuit was about the poorest thing in the Arkansas conference. It was a valley of rich land, and many well fixed people, but they were in the main a close set. I have thought about them, and when I remembered that their pastor ploughed his principal steward's cotton fields in the long hot summer days for seventy-five cents a day to get money to buy clothes with it struck me that it was the closest thing I ever knew; but my experience has somewhat enlarged since. I have seen and I have heard. There is not much wonder that an enthusiastic religious young preacher soon learns that money is not only the god of the world but that it is also one of the dominating influences of the church. J. N. was so popular on the Fourche circuit that he was returned by a

large majority to that charge the next year. There was no doubt a strong influence abroad to have him returned for the third time, but this was not to be. At the session of the Arkansas conference held at Dardanelle, October 19 to 23. 1881, he was admitted into full connection and was ordained a deacon. During this session of the conference Bishop Pierce sought men to come to the Indian Mission conference. He had just come from that conference, where he had made the appointments, leaving some works unsupplied. He addressed himself first to several fine looking preachers, asking them to transfer to this conference, but they all in concert asked to be excused. Finally he asked J. N. to come. J. N. consulted me about it. I advised him to accept Bishop Pierce's proposition, and consent to transfer. Together we visited the Bishop and the arrangement was made. Bishop Pierce having left Railroad circuit "to be supplied," sent J. N. to this work, where he remained by annual appointment four years. In 1885 he was appointed to Washita circuit, remaining only one year. From 1886 to 1889 he was presiding elder of the Pauls Valley district. This at that time was a very large work, including the present Ardmore District and perhaps some other territory besides. It was too large a field for one man to do justice. It required energy, and J. N. did not lack for that. So well had the work been developed at the end of the three years that the territory was divided into two districts and he was appointed to the new Ardmore District. This work he held for three years, the work meantime developing very rapidly until now it is one of the most important of our districts. In 1892 he held a supernumerary relation. In 1893 he was stationed at Enid, our first attempt to occupy the newly opened "Cherokee Strip," which had now become a part of Oklahoma Territory. In 1894 he was stationed at Anadarko, which was in the "wild tribes" country. First and last J. N. has done a good deal of pioneer work in this frontier missionary conference. In 1895 and 1896 he was conference colporteur and assistant editor of "Our Brother in Red." In 1897 he was appointed to Pauls Valley station. In 1898 he was granted a location at his own request, having been for nineteen years in the itinerant ministry and seventeen years prominently identified with this conference. Many old friends

regretted to see him take this step, but there are always two sides to every question. Here is a grain of advice and comfort that is offered without charge. "One who has had a large experience in the itinerant ministry, has held every office in the church below that of a Bishop, held every relation in the ministry except that of a superannuate, arrives at the conclusion that there is no place in all Methodism to be compared to that of the local preacher, who, having been thoroughly trained and developed by an experience of years in the itinerary, having the strength, or means of self support, yet retaining the love of souls and the prophet's fire, devotes himself as occasion serves to the work of the ministry, as the Holy Spirit may direct and opportunities may furnish." J. N. was married October 10, 1887, to Miss Orilla Toole, of South Canadian. In the choice of a wife he was peculiarly fortunate. Few women were more richly endowed with all womanly graces and virtues, to which was added a meek and sweet Christian spirit, than was sister Orilla. She died all too soon, so it seemed to friends and relatives who knew her best. Her death occurred December 7, 1891. She left one daughter, Maudie. This year J. N. has contracted a second marriage. February 19th he was united in marriage with Miss Jennie La Rue, a cultured Christian lady, one who is in every way qualified to make him a good wife, to be a help meet indeed, in all those things in which a gifted woman may be a blessing to her husband.

H. J. Brown.

Harvey J. Brown was born near Staunton, Virginia, in 1856. He moved to the state of Kansas in 1871. In 1876 he was converted under the ministry of O. P. Noble and united with the M. E. Church, South. He was admitted on trial in the Western Conference in the fall of 1877. His appointment for 1877 cannot now be given. In 1878 he was appointed to Fort Scott circuit; to Barnard circuit in 1879; to Mansfield circuit in 1880 and 1881; to Howard circuit in 1882; returned to Howard circuit in 1883; to Walnut Valley circuit in 1884; to Council Grove station in 1885; returned to Council Grove

station in 1886. In 1887 he was received by transfer into the Arkansas conference and appointed to Eureka Springs station; in 1888 he was appointed to Bentonville station, remaining two years. In 1890 he was received by transfer into the Indian Mission conference, and appointed to Kingfisher and El Reno station; in 1892 he is again appointed to El Reno and Kingfisher; in 1893 to Okarche. In 1894 he was stationed at Norman. In 1895 he was appointed to Duncan station. This is the only appointment he has held in the Indian Mission conference outside of Oklahoma Territory. In 1896 he was appointed presiding elder of Oklahoma District, and reappointed in 1897, and in 1898. He is now serving his third year. For several years Bro. Brown has been Conference Secretary of Education. Since last conference he has been Chairman of the Conference Board of Education, which at the present, in connection with the century collection for the cause of education, imposes additional work and heavy responsibilities upon him. That he will acquit himself well through these many labors there is no reason to question. He makes a good presiding elder, prompt to meet his appointments, makes himself acquainted with the situation. The office still sits easily and naturally upon him. He presides pleasantly. He preaches well, practically and religiously. He is approachable, affable, and pleasant in his manners. An earnest, faithful, consecrated man.

T. F. Brewer.

Long and faithful service in the conference, combined with advanced years entitles Theodore F. Brewer to be considered at this time as one of the prominent conference fathers. He is between fifty-seven and fifty-nine years of age. He was born in Mississippi. His first public service on reaching man's estate was to enlist in the Confederate army. In this service, if my information is correct, he put in about four years of time. Of his conversion, joining the church, marriage, and admission to trial in the traveling connection, all of which took place while he resided in Mississippi, I have not the exact dates. It was about 1874 or 1875 that he was trans-

ferred to Arkansas conference. The principal post of his service in this conference was rendered at old Lewisburg (now Morilton) where he taught school in connection with his pastoral duties. On account of ill health he was in 1877 assigned to duty on the Boonsborough circuit. In 1878 he was received by transfer to the Indian Mission conference, and appointed to Muskogee and Eufaula. Next year he was returned to the same charge. During this period he was also connected with the Asbury Manual Labor School as a teacher. In 1880 he was appointed to Muskogee and Vinita. In 1881 he was appointed to Muskogee Station. Soon after this conference, in conjunction with Samuel Chicote and other prominent citizens of the Creek Nation, Bro. Brewer began the work of founding the International Institute, which was very properly named after John Harrell. A charter was secured and the work of collection of funds and the erection of buildings had so far progressed (the school having already been opened in our church building) that the next conference (1882) Bro. Brewer was appointed to Muskogee Station and President of Harrell Institute. For 1884 and 1885 he has the same appointment. In 1885 his appointment was Muskogee Station, Harrell Institute and Editor of "Our Brother in Red." This is the first time in the history of the Indian Mission conference that there is any mention of any paper in the work or business of our conference, or that one of its members received an editorial appointment. The "Brother in Red" at this time was a monthly publication. During the next three years, 1886, 1887 and 1888 he is President, or superintendent of Harrell Institute and Editor of "Our Brother in Red." The only change in the appointment for 1889, was, Harrell Institute and one of the Editors of the "Brother in Red." In 1890 the appointment is superintendent of Harrell Institute. During the next six years (1891-1895) the appointment to Harrell Institute continues without change. During the latter part of the vear 1895 he was appointed presiding elder of the Okmulgee District to fill vacancy caused by the suspension of John Y. Bryce, the presiding elder. In 1896 he was appointed presiding elder of McAlester District. Serving this District only one year he was appointed pastor of South McAlester station and Editor and publisher of "Our Brother in Red." In 1898

he was appointed to South McAlester Station. An examination of the above list of appointments shows that Bro. Brewer during his twenty years service in the Indian Mission conference has filled some of its most important charges in station and district work. But that work which most signalizes his life and labors in this conference is that of projecting and carrying forward to successful consummation the Harrell International Institute. To him, so far as known, belongs the credit of the first conception of the enterprise. To him also must be given the credit of securing the funds, superintending the building, and finally presiding over its school life during a period of about fifteen years. In another part of this book appears an extended notice of Harrell Institute, and incidentally also, some reference to Bro. Brewer's connection with the school. The subject need not be pursued farther here. The establishment of "Our Brother in Red," though a less important enterprise, was something that needed to be done, and the paper has been useful in the work of the conference. It will be seen that Bro. Brewer has been identified with all the movements, that mark the last score of years as the most progressive, and also the most successful and prosperous period of our conference history. Three times, 1890, 1894 and 1898, has Brother Brewer been honored by the Indian Mission Conference by being sent as one of its representatives in the General Conference of the church.

M. L. BUTLER.

Martin L. Butler does not properly classify with either dead and departed "workers," or with the old men, fathers of the conference, but he has been a member of it for nearly twenty years, during which period he has served the conference in various important positions, not the least of which has been that of making an efficient conference secretary during the last ten years. For these and other good reasons we assign him a portion of space in our galaxy of dead and living worthies. I am not sure of the place of nativity, but memory inclines to give preference to the State of Arkansas. Arkansas is a good state to be born in. Any way it will do Bro.

Butler no harm to credit the state with being his birth place. It is at least certain that Bro. Butler received the principal portion of his education in that state. His exact age cannot be given here, but he is between forty and forty-five years of age. In 1879 he was admitted on trial into the Arkansas conference, and appointed to Van Buren circuit. At the end of this year he was received by transfer into the Indian Mission conference and appointed to Flint. Next conference he was returned to the Flint charge. In 1882 he was appointed to Tahlequah and Fort Gibson. This charge he served two years. He was next appointed to Caddo circuit. In 1887 his appointment was to Atoka and Caddo and on this charge he remained three years. In 1890 he was stationed at Muskogee, serving this station four years. In 1894 he was appointed to Wynne wood station, serving two years. In 1896 his appointment was to Vinita station, and he is now serving his third year on this important charge. Bro. Butler as will be seen from the foregoing list has held a number of important appointments in the conference, in which he appears in the main to have been successful. He preaches generally from prepared notes, a system which has its advantages and some disadvantages. He is instructive and not unfrequently eloquent in the pulpit. He is a good pastor and yet does not neglect reading and study. Since 1888 he has been the permanent secretary of the conference. He is also the conference Missionary Secretary, having held this position several years. He has always been on the effective list, never been disabled for good work.

A. C. PICKENS.

A. C. Pickens was born and educated in South Carolina. Of his early life we have but limited information. He was received on trial in the Indian Mission conference at the session held at Eufaula, October, 1886. At the same conference he was appointed to Canadian circuit. He was reappointed to this charge in 1887 and in 1888. In the latter year he was elected and ordained deacon and received into full connection. In 1889 he was placed in charge of the old Flint work. In 1890 he was ordained elder and returned to the Flint

charge. In 1891 he was appointed to the Sugar Creek circuit -a change from the Cherokee Nation to the Choctaw Nation. In 1892 he was appointed presiding elder of Ardmore District. which he served the full term of four years; 1896 he was assigned to Wynnewood District, which he continued to serve till November 1898, when he was relieved of the district work, and appointed to Norman Station. This station within the last few years has become one of the best in the Indian Mission conference, so it may be safely assumed that his present work is a desirable one, and that he will be happy and successful in his work. In addition to his pastoral and presiding elder duties, A. C. Pickens has been active and efficient in the promotion of all the interests of his church and conference. He was one of the prime promoters in the establishment of Hargrove College, and he has had more or less to do with its management ever since. In his style of preaching he is argumentative, logical and doctrinal. He has had better opportunities for obtaining education than many of his brethren, and has made good use of his opportunities. He is a fair scholar for this country and he knows how to use it for the defense of the truth against all enemies.

F. M. MOORE.

I was born at Fort Smith, Arkansas, January 20, 1837. Joined M. E. Church, South, October, 1853. The probationary system then prevailed, I with others was received into full membership some six months afterward. Married first time to Miss Amanda D. Stephens, August 12, 1855. Licensed to exhort October, 1855. Licensed to preach July 11, 1857. Admitted on trial in Arkansas conference October 25, 1861, and appointed to Gainesville circuit. In 1862 appointed to Waldron circuit. There being no conference held till 1865, I remained nominally on the Waldron circuit till 1865; but as a matter of fact in the fall of 1863 I was appointed to a chaplaincy in the Confederate army, where I remained till the war closed. Being in Texas I returned to Arkansas in October, 1866, with a view of attending conference, learned that the conference was over, having been held earlier than common.

In the absence of information, had been discontinued, left without appointment. There was no scarcity of unsupplied works, and was offered a choice of about a half a dozen circuits. Chose the Roseville circuit. At this period I was in very poor health, having contracted jaundice while camped on the low lying lands, swamps and lagoons in the south. Came out of the army an invalid. My poor health continued till after my return home. Almost immediately after my return home my wife died. She in common with so many of the women of the south had had a vast burden in the way of work, worry and constant alarm to go through. She was a strong, brave, energetic woman, and bore up bravely to the last. Very suddenly the end came, leaving me in great sorrow, with the care of three small children.

The circumstances were such that while I was not able to preach, in a financial sense, I was not physically able to labor at any kind of work, and decided to take charge of the Roseville work and began in December. There was no organizations, and but few scattered members could be found. boundaries were unlimited. That circuit has some six or seven pastoral charges in it now. My health was poor all the year. There was some success, about one hundred conversions, several societies (eight or ten) were organized aggregating a little over 100 members. The next year I was returned to the same work. It was now called Grand Prairie circuit. This section of country in which I was operating had no conference appointee in it except myself at this time. My former friend, Rev. F. A. Taff, of Waldron, visited me in the spring and expressed a wish to have a work, but as the presiding elder had not been seen or heard from he did not know inst what to do. I told him to go and take charge of the Waldron circuit. This he did, and having some good help from local preachers he had a most remarkably successful year. There were nearly 400 conversions. I told the presiding elder about it when the year was about over. We laughed over the circumstance, but he was well pleased. The difficulty in caring for my children, to say nothing of the enforced separation, decided me to a second marriage. On the 22 of September I was married to Miss M. J. Perkins. The first thing after conference was to make a home, not an easy thing to do. An old farm house was -15

rented, recovered and made habitable. There I gathered my wife and children. We resided there several years.

My second year on the Grand Prairie circuit was fairly successful. At conference I reported an increased membership. This work was divided at conference, and I was given the smaller and weaker portion, called Booneville circuit. Some good meetings this year. The most important was in the new church we had built at Booneville. There were some forty accessions. At conference I was appointed to the Yellville District. I left my family behind. I went alone, met all my appointments, spent all my time in the field. Had many good meetings. The best reports to be obtained was 500 conversions and 400 accessions. I visited home only twice during the year. When I reached home at the end of the year I found my little son Tommy dead and in his coffin awaiting my return for burial. I got home about midnight. Next morning we buried the little fellow. It was a hard year of work and sacrifice for myself and family, crowned by a sad home-coming. At conference I was changed from the Yellville to the Fort Smith district. This was not a better appointment, but it was closer home. I arranged the work so that I did not have to be away from home more than six weeks at a time. It was a successful year-350 accessions and about 400 conversions. The district conference held at Waldron was a good meeting, something over fifty accessions and conversions. The Fort Smith District High school was projected. At Waldron the funds was raised for our church building. We had no house of worship in the town—held the conference under an arbor. My health failed utterly in the fall and was not able to attend conference. Was appointed to Booneville circuit. Was able to do but little during the year. Attended d'strict conference, secured the location of the District High School for Booneville. It was a year of financial depression, money was scarce. No one could be got to undertake the erection of the school building. Took the contract myself, collected the money, put up necessary buildings, inaugurated the school and presided over the interests of the institution for fifteen years. It cost me lots of money and trouble but it proved to be a great educational success. Part of the time I was local, readmitted and did circuit work from 1882 to 1888.

Transferred by Bishop Key to Florida conference in fall of 1888. I served two charges in that conference, and as to myself was well pleased. The effect of the climate and new conditions was unfavorable on the health of my family. Had to send them away early in the year, followed myself in the fall. Made arrangements to transfer to North Texas conference, but through some mistake the Bishop made out transfer to Indian Mission conference. The error arose (I suppose) from the fact that I ordered the transfer sent to me at Muskogee. At that time the Indian Mission conference was being held there. I found my transfer there when I arrived there. I saw Bishop Hendrix; asked him to transfer me to North Texas. Instead he sent me to Eufaula station. Staved there two years, pleasantly. Six years I was editor of the "Brother in Red." Two years I have been at Tecumseh. This is a good place to stop writing about myself.











